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MISSIONS

An International Baptist Magazine



OCTOBER 1958

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MISSIONS

An International Baptist Magazine

Vol. 156

October 1958

No. 8

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

WILLIAM B. LIPPARD, *Editor Emeritus*

FRANK A. SHARP, *Business Manager and Editor's Assistant*

MARGARET G. MACOSKEY, *Assistant to the Editor*

Department Editors: BETTY A. ISBISTER, ADA P. STEARNS, HELEN C. SCHMITZ,

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In This Issue

EDITORIALS

Paragraphs	13
Church Extension—Now!	15

ARTICLES

Ideas That Have Grippled Me	Samuel H. Cassel	16
Twenty Thousand Opportunities	Frank F. Curry, M.D.	17
Synonymous with Revolution	Aaron F. Webber	19
The Vocation of Being a Student	Patricia Romine	21
Some Frontier Churches of the Great Central West	John C. Slemp	23

DEPARTMENTS

Newsbriefs	4
World Christianity	10
Letters to the Editors	11
As I See It	12
Among the Current Books	27
Ideas-Plans for Growing Churches	28
Co-workers Over the Seas	29
Tidings from the Fields	30
Missionary and Stewardship Education	32
Missionary and Stewardship Education—Children	33
Christian World Outreach—The B.Y.F.	34
National Council of American Baptist Women	36
The Woman's Society	37
American Baptist Men	38
News from the Baptist World Mission	39
Missionary Milestones	46
Films	47
Club Talk	48

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Publication Committee: M. Forest Ashbrook, *Chairman*, John C. Slemp, *Secretary*, Benjamin P. Browne, Robert F. Cramer, Richard Hoiland, S. Mack McCray, Jr., William H. Rhoades, Robert V. Russell, Ada P. Stearns, Dorothy O. Bucklin; R. Dean Goodwin, *ex officio*.

Who's Who IN THIS ISSUE

ELEANOR ANDERSON is the president of The Mather School, Beaufort, S.C.

WILLIAM AXLING is a retired American Baptist missionary who served in Japan fifty years.

SAMUEL H. CASSEL is the minister of the Fairview Baptist Church, Cleveland, Ohio.

LEONARD A. CRAIN is an American Baptist missionary in Burma.

FRANK F. CURRY, M.D., is an American Baptist missionary in Roxas City, Philippines.

JAMES G. DENNY is an American Baptist missionary to Indian Americans, Polacca, Ariz.

LOUISE EAREHART (Mrs. Charles Earehart) is chairman of Love Gift, First Baptist Church, Beckley, W.Va.

FRANCIS M. HUBBEL is an American Baptist missionary to Indian Americans, Second Mesa, Ariz.

ADAM MORALES is an American Baptist missionary in Los Angeles, Calif.

PATRICIA ROMINE is a student at the University of Colorado.

KATHLEEN W. ROUNDS is an American Baptist missionary at Colegios Internacionales, Cristo, Cuba.

CLIFFORD C. STABELL is an American Baptist missionary in Belgian Congo.

AARON F. WEBBER is field representative in the division of Latin America of the American Baptist Home Mission Societies.

EDWARD B. WILLINGHAM is the general secretary of the American Baptist Foreign Mission Societies.

The Cover

An operation being performed at Mission Hospital, Iloilo, Philippines. For up-to-date information about medical missionary service in the Philippines, see "Twenty Thousand Opportunities," by Frank F. Curry, M.D., on pages 17-18, in this issue.

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MISSIONS

October Quiz

1. What would happen if only 10 per cent of the American Baptist Convention churches were to sponsor the founding of just one new church each during the next ten years?

2. Who is C. Arlin Heydon, Jr.?

3. What are the twenty thousand opportunities in the Philippines?

4. According to Samuel H. Cassel, what is the work of a preacher, teacher, or counselor?

5. A recent Jesuit article states on the basis of a survey that Protestants have (1) twice as many; (2) not as many; (3) three times as many pastors in Puerto Rico as there are Catholic priests, and three times as many churches. Which is correct?

6. The American Baptist Foreign Mission Societies have contributed substantially to buildings, equipment, and medical training of staff of the Philippine hospitals, but cannot provide regular subsidies for the programs of the overseas hospitals. True or false?

7. One of the newest churches in Wichita, Kans., is a mission project of the First Baptist Church. Name the new church and the pastor.

8. Who serves as a voice for the voiceless?

9. A New York newspaper reported the crime statistics during the past five years, showing an increase of (1) 85; (2) 105; (3) 50 per cent in crime by juveniles under sixteen years of age. Which is correct?

10. *Missions* magazine is asking the American Baptist churches to adopt the New Every Family Subscription Plan. At the special low price of \$1 a year, the magazine may be sent to every active family. *Missions* is counting on at least a — churches to adopt this plan. Fill in the blank.

11. Though the vocation of being a student calls one to responsible participation in all areas of life, when is it essentially incomplete?

12. Something is happening in Latin America that is not unlike the political revolutions that frequently rock that part of the world. What movement is it?

13. What change in advertising policy was announced recently for *The Saturday Evening Post*?

14. Where is there an urgent need for shoes?

15. For how many missionaries in the Belgian Congo are American Baptists thankful?

16. Which conference recently merged with the American Baptist Convention?

17. How many delegates attended the evangelism and Bible conference?

Answers to Quiz on page 46

October, 1958



COLLEGE AND COMMUNITY JOIN HANDS IN EDUCATING TOMORROW'S LEADERS

President Harold W. Richardson of Franklin College, Roger D. Branigin, Attorney-at-Law, alumnus and director of Franklin College, and Mayor Jarvis Alexander of Franklin, Indiana meet to discuss future plans of Franklin College and the city of Franklin.

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Newsbriefs

Congregation Builds New Chapel in Haiti

A new American Baptist chapel was dedicated recently at Cap Haitien, Haiti. The church building was constructed with funds raised by the members, who gave generously to the building fund. Masons offered to work free for several days and many others offered aid according to their means. Officials of the city and eleven pastors attended the impressive service of dedication. C. Stanford Kelly is the general missionary in Haiti.

Progress Seen in Human Relations in West Virginia

Robert B. Powell, an American Baptist educational-center missionary serving in West Virginia, reports much progress in human relations in that area. Mr. Powell is engaged in teaching and holding clinics in many associational meetings and church-school conventions all over the state. He approached a hotel in one of the cities and expected to be refused a room, because he is a Negro; however, to his surprise they received him gladly. This incident is one of many proofs that there have been rapid developments in the field of human relations which sometimes go unrecognized because prejudice interferes.

American Baptists Visit Poland

American Baptists were among the groups represented at Warsaw, last summer, at the celebration of one hundred years of Baptist work in Poland. Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, and Edwin A. Bell, representative in Europe, attended the three-day celebration. According to Dr. Willingham, the Polish Baptists are discussing the possibility of erecting a new church building in Warsaw, and also a building to house a theological seminary and offices. Since the Government has agreed to lend the Baptists a centrally located site, they are eager to raise funds for the building project. The anniversary meetings were attended by representatives from the Baptist World Alliance, the Southern Baptist Convention, and Baptist groups throughout free Europe and from Russia.

'The Secret Place' Printed in Braille

Three experimental issues of *The Secret Place* have been published in

Braille, according to Bruce E. Mills, editor. *The Secret Place* is a devotional booklet produced jointly by the American Baptist Publication Society and the Disciples of Christ. The first printings offered only thirty copies of each issue, but the October-December edition will number 325 copies. These copies have been ordered by churches and individuals for blind members and friends. In addition, copies will go to schools and libraries for the blind, including the Inchon Orphanage for the Blind, Korea. To fill an order, the name and address of the blind recipient and the assurance that he reads standard English Braille are needed. The gift rate is only the production cost of \$1.25. Orders should be sent to the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa. The deadline dates for the next two issues are February 1, for the April-June edition, and July 1, for the October-December edition.

New York Baptists Seek Closer Ties

First steps were taken to promote closer cooperation between the American Baptist Convention and the National Baptist Convention, Inc., in the metropolitan area of New York, when twenty-five prominent leaders of both conventions met recently at an informal luncheon conference. The two conventions comprise approximately 95 per cent of all Baptists in the area. An "exploring committee" was appointed to suggest a plan of Baptist organization and program. Although the two conventions cooperate in various projects, there has been no formal council through which they could

work. Leaders of both Baptist bodies present at the meeting expressed the need for such a council. Each convention has programs that could be greatly strengthened if supported jointly. R. L. Cober, American Baptist, led the discussion.

Northern Seminary Dedicates Chapel

The new Howel Chapel and the expanded, renovated library occupying the first floor of Wilkinson Hall at Northern Baptist Theological Seminary, Chicago, Ill., was dedicated September 22-23. Lynn D. Leavenworth, director of the department of theological education of the American Baptist Convention, and Gilbert L. Guffin, president of Eastern Baptist Theological Seminary, Philadelphia, Pa., were the principal speakers in the two-day observance presided over by Charles W. Koller, president, and James Mosteller, dean. The new chapel represents a total investment of \$300,000 subscribed entirely by free-will offerings of individuals and churches of the American Baptist Convention.

Program Committee Appointed

The program committee for the annual meeting of the American Baptist Convention to be held in Des Moines, Iowa, June 4-9, has been announced by Mrs. Maurice B. Hodge, of Portland, Oreg., president of the convention. The committee, which met at Green Lake, Wis., September 3-4, will attempt to bring an entirely new approach to the program. The Christian Higher Education Challenge will be given a major emphasis. The chal-



Leaders of Baptist Jubilee Advance look at MISSIONS magazine. Left to right: Porter W. Routh, Southern Baptist Convention; Joseph H. Jackson, National Baptist Convention, U.S.A., Inc.; Jitsuo Morikawa, American Baptist Convention; Thomas B. McDormand, Baptist Federation of Canada; and Frank W. Woyke, of North American Baptist General Conference (German)

MISSIONS

lenge is designed to raise \$7½-million for schools, colleges, student work, and the scholarship fund. Chairman of the program committee is Ivan B. Bell, of Phoenix, Ariz. Other members are Charles R. Bell, of Pasadena, Calif.; Morse Bettison, of Lewisburg, Pa.; Dorothy O. Bucklin, of New York, N.Y.; Mrs. Frank Carroll, of Dayton, Ohio; Warner R. Cole, of Detroit, Mich.; William F. Davison, of Rochester, N.Y.; C. Stanton Gallup, of Plainfield, Conn.; James B. Kent, of Kansas City, Kans.; Randle R. Mixon, of Boise, Idaho; Ralph C. Walker, of New York, N.Y.; Mrs. Frank C. Wigginton, of Pittsburgh, Pa.; Stanley P. Borden, of Ames, Iowa; and Harold W. Richardson, of Franklin, Ind. Ex-officio members of the committee are Mrs. Maurice B. Hodge and Reuben E. Nelson, of New York, N.Y., general secretary of the American Baptist Convention.

Triennial Conference Held in Alberta

The thirty-second triennial meeting of the General Conference of North American Baptist Churches met at the Alberta Jubilee Auditorium, Edmonton, Alberta, Canada, July 21-27. Nearly three thousand delegates and guests were registered, making it the largest conference in the history of the denomination. Speakers included Herbert Gezork, president of Andover Newton Theological School, Newton Centre, Mass.; Mrs. Edgar Bates, vice-president of the Baptist World Alliance and dean of women at McMaster University, Hamilton, Ontario; and Ernest C. Manning, premier of Alberta and a prominent Baptist lay-

man. For the past two trienniums a layman, Walter W. Grosser, of La Grange, Ill., had served as moderator. John Wobig, of Portland, Oreg., was elected moderator for the coming three years. The North American Baptist General Conference has a constituency of fifty thousand members throughout the United States and Canada. These churches minister to people of German extraction who have come here from various European countries.

Baptists Need Interdependence

Speaking before the five hundred delegates attending the evangelism and Bible conference at the American Baptist Assembly last summer, William F. Keucher, executive secretary of the Kansas Baptist Convention, charged that the principles on which the American Baptist Convention was organized have not proved compelling enough to bring unity out of its diversity. "The basic problem of our denomination," said Dr. Keucher, "is to find a basis for a deeply unifying motivation which will implement the will of God, personally and socially, and nurture our fellowship as American Baptists." American Baptists, with their diverse cultural and church backgrounds, and their emphasis on extreme independence of each church and person, "haven't understood the principle of interdependence and mutuality which is a mark of the corporate presence of Jesus Christ." Also, declared Dr. Keucher, the convention has been pictured as "a collecting agency for various societies, and this picture has not proved compelling

enough to unite our diversities." The answer to this problem "lies in the renewing gospel of the living Christ."

F. Townley Lord To Teach at Furman

F. Townley Lord, of London, England, will teach a course on the Baptist faith in its world perspective at Furman University, Greenville, S.C.,



Dr. and Mrs. F. Townley Lord

this fall and winter. A former president of the Baptist World Alliance, Dr. Lord recently retired from the pastorate of the Bloomsbury Baptist Church, London, and the editorship of *The Baptist Times*, influential weekly publication. "Mr. Baptist" himself, he is always a welcome guest in the United States. Welcome also is Mrs. Lord, who accompanies him.

Danish Baptist Conference Merges with American Baptists

The Danish Baptist General Conference of America merged with the American Baptist Convention, effective August 30. This action followed the thirtieth and final session of the Danish conference, held August 27-29 at the First Baptist Church, Clarks Grove, Minn. Many of the eighty-three churches founded by the Danish Baptists in the United States were already members of the American Baptist Convention. The others were welcomed into the American Baptist Convention in an address by Haakon Knudsen, secretary of field activities. Assets of the Danish conference were presented August 28 to the Baptist Union of Denmark and to two national boards, a college, and two seminaries related to the American Baptist Convention. In behalf of the Ministers and Missionaries Benefit Board, Harold Schlink, field representative for the East Central area, accepted \$51,000. This board will now assume responsibility for thirty retired missionaries and ministers of the Danish conference. Paul C. Carter, repre-



Some of the many people who attended the sixtieth-anniversary convention of the Italian Baptist Convention of America, held in Buffalo, N.Y., May 23-25. Anthony F. Vasquez, of Philadelphia, Pa., president and editor-in-chief of 'The New Aurora,' fifty-five-year-old publication of the association, is seated in the front row, seventh from the right

A

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BURMA

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Burma has its own Baptist Convention with Burmans in charge, fulfilling a long term plan.

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senting the Board of Education and Publication, accepted a gift certificate for \$5,000, which will be used to establish a Danish conference scholarship as a part of the American Baptist Student Aid Fund. Gift certificates for \$4,120 each were received by Charles W. Koller, president of Northern Baptist Theological Seminary; by Paul T. Losh, president of Central Baptist Theological Seminary; and Reuben P. Jeschke, president of Sioux Falls College, S.Dak.

Missionaries, Married, Return to Japan

Pictured on this page are Rev. and Mrs. Richard Waddington. Mrs. Waddington is the former Lois M. Hampton, of Roselle, N.J. Before their marriage,



Rev. and Mrs. Richard Waddington

riage, on June 28, in Roselle, both Mr. and Mrs. Waddington served as American Baptist missionaries in Japan. Mr. Waddington spent a three-year short-term in Japan before resuming studies in the United States in 1956. Mrs. Waddington was appointed in 1951 for one term to the Hinomoto Girls' School, Himeji, Japan. The couple will return to Japan this year as missionaries of the American Baptist Foreign Mission Society. Mrs. Waddington is a graduate of the Baptist Missionary Training School, Chicago, Ill., and holds an M.A. degree from Teachers College, Columbia University. Mr. Waddington is a graduate of Swarthmore College and Eastern Baptist Theological Seminary.

Alliance Medical Mission Demonstrates 'Peace Gun'

In about a half-hour three physician members of the Baptist World Alliance medical mission, using a jet ejector, which they like to term the "peace gun," gave typhoid injections to 486 school children in Rangoon, Burma. This new weapon against dis-

MISSIONS

case has no needle and very little sting. The medicine is injected by jet-like force from the gun into the skin. Through such a peace gun most of the infection of Asia could be wiped out. The Burma physicians who witnessed the demonstrations were impressed with its potentiality. The team doctors gave demonstrations in anesthesiology, performed surgical operations, and assisted in childbirth cases, demonstrating methods to help overcome the mortality rate that claims the lives of 50 per cent of all Burma's new-born babies. Though the Burma doctors welcomed the help, cautious officials of the Burma Government refused to permit the entry of a large shipment of gift medical supplies. The goods were contributed by American pharmaceutical and medical supply houses, but were blocked in customs. After visiting Asia, the fifteen-member team traveled in the Near East, Europe, and Africa.

In a Word Or Two

■ Edward E. Franklin, pastor of the First Baptist Church, Fargo, N.Dak., since 1954, has accepted a call to the First Baptist Church, Arkansas City, Kans., effective October 1. Under Mr. Franklin's leadership the Fargo church raised \$102,000 for the erection of a new church building.

■ Howard Parry, former American Baptist colporteur missionary, is now retired and living at 575 N. Walnut St., Wooster, Ohio. Mr. Parry served in the chapel car *Grace*, which is now on the grounds of the American Baptist Assembly, Green Lake, Wis.

■ American Baptist Chaplain Frank E. Bentley recently received the honorary degree of doctor of divinity from Burton College and Seminary, Manitou Springs, Colo. Chaplain Bentley was stationed at Camp Walters, Texas, but he is now on duty in Korea.

■ Charles A. Carman, executive secretary of the Ministers Council of the American Baptist Convention, has announced his plans to retire on or before January 1, 1959.

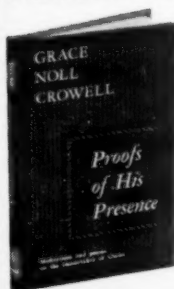
■ During the summer, Henry S. Rahn, pastor of the First Baptist Church, Olympia, Wash., visited Baptist mission stations in the Belgian Congo. He also spent five days at Albert Schweitzer's hospital in Lambarene.

■ Charles A. Thunn has accepted a call to the Lake Avenue Baptist Church, Rochester, N.Y., to become the associate of George W. Hill. Mr. Thunn was pastor of the First Baptist Church, Ottumwa, Iowa.

■ G. Keith Patterson, of Swarthmore, Calif., was elected president of American Baptist Men at its annual meeting held at Green Lake, Wis.

October, 1958

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*McCormick Professor of Systematic Theology
McCormick Theological Seminary
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Hyde Lecturer

THEODORE A. GILL, Th.B., Th.D.
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Anniversary Celebrations

■ Andover Newton Theological School, the 150th of the first entering class. Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., and president of the National Council of Churches, was one of the featured speakers at recent anniversary exercises.

■ First Baptist Church, Phoenix, Ariz., its 75th. Ivan B. Bell is the minister. A former pastor, Theron Chastain, now pastor of the Ninth Street Baptist Church, Cincinnati, Ohio, was the principal speaker on homecoming day.

■ State Street Baptist Church, Rockford, Ill., its 100th, Norman L. Godbey, pastor.

A Glance Backward



Joseph A. Cooper

Joseph A. Cooper, after many years of responsibilities which involved much travel—Army chaplaincy, summer Chautauqua lecturing, college administration, and twenty-three years on the field staff of the Council on Missionary Cooperation—retired in 1952. Mr. Cooper lived in Kansas City, Mo., until he moved to Phoenix, Ariz., in 1956, where he now resides at 1315 West Washington Street. Because of poor health his activities are restricted. He writes that "adjustment to the retirement status has its problems, of course, and it is not easy to shift from participation to observation. The slower pace has, however, its rewards not only in leisure time to recall happy experiences of fellowship and worship service, but also in the opportunity, without pressure, for reading and study and meditation, for unhurried prayer, especially for Christian institutions and programs, and for those who carry responsibilities in kingdom enterprises."

October, 1958

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of Lasting Significance

WESTMINSTER

PRESS

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World Christianity

By ANNA CANADA SWAIN

Burmese Baptist Calls for Study

U Kyaw Than, newly elected secretary of the newly formed East Asia Christian Conference, asserts that the task of Christian missions is a theological one that needs to be tackled by Asian Christians. He calls for a study of Buddhist culture and Buddhist scriptures in the original language, since too many Christians make superficial judgments of Buddhism. "Asia," says the new secretary, "has undergone a renaissance as well as a revolution," and the encounter between Buddhism and Christianity must not be a superficial one.

Opposition Stated To Mixed Marriages

In a strong statement made by the bishops of the United Evangelical Church in Germany, mixed marriages have been condemned. The declaration was prompted by the increasing number of such marriages in the country. Rejecting the Roman Catholic view that marriage is a sacrament, the Lutheran bishops said it could not be elevated more highly than by saying it was "according to the Word of God" and that the Bible did not call it a sacrament. Addressing themselves to Protestants who are thinking of marrying Roman Catholics, the bishops warned against making "promises which will be a burden for a lifetime." Church members are reminded that they are not subject to the laws of the Roman Catholic Church and should not be "led astray by enticement or pressure."

West German Churches Give Relief Ecumenically

A relief fund of \$226,000 from Protestant regional churches in Germany will be spent in Europe and Asia. Part of the fund is earmarked for Protestant minority churches in France, Ireland, Austria, Spain, and Hungary. Outside Europe, projects include a hospital for refugees in Hong Kong, and relief programs in India, Indonesia, and in the Near East.

Interfaith and Interracial Project for College Students

Under the leadership of James H. Robinson, Presbyterian Negro leader, and of Rabbi Israel Mowshowitz, sixty American college students have toured Africa below the desert. They conferred with African students in Liberia, Ghana, Sierra Leone, the French Cameroons, and Nigeria. It

is significant that they did not visit South Africa, where interracial feeling is strongest.

Rededication of Church Restored After Nineteen Years

Trinity Lutheran Church, largest Protestant church in Warsaw, Poland, destroyed by bombs nineteen years ago, has been rebuilt and rededicated. Hanns Lilje, of Germany, Franklin C. Fry, of the United States, and W. A. Visser 't Hooft, of Switzerland, all participated in the impressive ceremonies. During the first days of the gathering, the ecumenical delegates were greeted by Minister Stachelski, director of the department of church affairs in Poland. The Polish minister stressed the fact that religious freedom in Poland was not guaranteed merely for reasons of propaganda. The state also derived benefit from this freedom.

Violence in Ceylon Serious Menace

Ceylon is faced with serious interracial and interreligious trouble. It started with the attempt of the Tamil-speaking population to insure that Tamil, as well as Sinhalese, would be an official language of the country. Leaders of the group are extremist Buddhist monks who reject Buddha's doctrine of nonviolence. Between twelve thousand and twenty thousand persons are homeless and at least three hundred are reported assassinated. Seven thousand Europeans, mostly English, have been warned to leave the country or die. Incendiary leaflets, stating that Ceylon is only for Buddhists, assert that non-Buddhists are the cause of the turmoil, and until they are liquidated nothing can stop the spread of Christianity and Islam in the country. Ceylon has more than 5,000,000 Sinhalese Buddhists; 1,600,000 Hindu Tamils; 500,000 Moslems; and 715,000 Christians.

Rapid Changes In Asia

Forty-five representatives of national Christian councils from thirteen countries met recently in Manila to discuss the plight of rootless and lonely people who have been brought out of rural societies into "urban squalor." The explosive growth of cities has posed problems for the churches which as yet they have not met. The council pointed out that the view of Asia as rural provider for the technologically advanced West is changing. The emancipation of Asia from colonialism has hastened its urbanization—hence, has raised its standard of living—and has brought a challenge to churches to face new social problems.

MISSIONS

Letters...

TO THE EDITOR

SIR: I want to congratulate you on the editorial "On to Valley Forge!" which appears in *MISSIONS* for September. Too long we have doubted that we were one.

HARRY S. MYERS

Hillsdale, Mich.

SIR: Having just finished reading your excellent editorial entitled "On to Valley Forge!" which appears in the September issue of *MISSIONS*, I hasten to express my personal appreciation and to congratulate you on a job very well done. I have in mind not only what you said in the opening paragraph with respect to the historical and symbolic values resident in the Valley Forge site, but even more particularly to your forthright invitation to "reappraise" our entire American Baptist life.

Such a "reappraisal" is long overdue. Indeed, unless the bringing together of all our national agencies at Valley Forge contributes in a very substantial measure to our sense of oneness and unity in Christ, organizationally as well as in terms of spirit and program, we will have accomplished absolutely nothing. Thus you are entirely correct in stressing our desperate need for "stronger ties of denominational unity and cooperation," and in pointing out that our very existence as a major denomination within American Protestantism may well depend upon our achieving this end.

To stress our urgent need for greater denominational unity and cooperation must never be interpreted, however, as a negation of our responsibility to cooperate with other Christians here at home and around the world. In fact, I do not agree that "the vote at Cincinnati against the Interchurch Center in New York was a vote against the National Council of Churches." Furthermore, I think we are doing a serious disservice to our own people as well as to the ecumenical movement when we so interpret what happened in Cincinnati. Everywhere I go in the denomination I find a growing willingness and desire to cooperate with other Christian bodies locally as well as on a national and world scale. To be sure, here and there one will find "pockets of resistance," but the vast majority of our people, I am convinced, recognize our responsibility to work together with other Christians and that our Baptist world mission must of necessity be "vitaly related to the ecumenical movement—to world Christianity."

I join with you in the hope and prayer that the action taken at Cincinnati may, indeed, be the occasion for our closing ranks and going forward together in obedience to the command of Christ. For if we have a mind to make it so, our new denominational headquarters at Valley Forge may well be the instrument of God by means of which we can achieve the kind of spiritual unity and solidarity so greatly needed within our convention family today. Just so, if we have a mind to make it so, our new denominational home at Valley Forge can become as distinctively outstanding and unique in relation to the purposes it will serve in the life of our people as Green Lake, for example, has come to be in its particular field. It all depends upon the spirit in which we tackle the job.

Let me thank you again for your excellent editorial and for your very frank and forthright handling of one of our most difficult denominational problems. You have

rendered a most significant service to our convention fellowship.

RICHARD HOILAND

Philadelphia, Pa.

SIR: We are deeply in debt to you for the significant, clear, and timely editorial in the September issue of *MISSIONS* on the American Baptist Convention and its Valley Forge headquarters. I hope your forceful arguments on the "authority" of the convention will stop all agitation for separate and independent board action.

Having just returned from a visit to Valley Forge, I see not only the tremendous task ahead of us in constructing an adequate headquarters area, but also the wonderful potential of a unified promotional program of world missions and evangelism radiating out from Valley Forge.

What you had to say about the need of the ecumenical approach was greatly appreciated, because I believe that the American Baptist Convention should give real leadership along this line of Christian cooperation.

STANLEY I. STUBER

Kansas City, Mo.

SIR: I hasten to reply to a statement you made in the September *MISSIONS* under the editorial "On to Valley Forge!" You state: "Though the vote at Cincinnati against the Interchurch Center was a vote against the National Council of Churches, . . ." I think this statement is not only inaccurate, but unfair to those of us who voted against New York at Cincinnati, but who are sympathetic to the National Council.

There were three delegates from our church. We all voted against the Interchurch Center in New York simply because we did not feel it offered the needed solution to a unified, consolidated national headquarters location. We felt that as American Baptists we should own our own buildings, that it would be cheaper and far more advantageous in the long run. From what I overheard in the corridors at Cincinnati, it would be my considered opinion that opposition to the National Council of Churches would have been the dominating factor in a surprisingly few votes.

As a sympathizer with the ecumenical movement, as well as a past president of the Minot Council of Churches, I feel you have done the National Council a discredit by stating that the vote against New York was a vote against the council. Among our church's delegates it was not, and I feel also among many other delegates that it was not.

E. ALEXANDER LAMBERT

Minot, N.Dak.

SIR: When I was a student at Wake Forest College and you were editor of the *Biblical Recorder*, I admired you for putting into words the thinking of so many people. You have done exactly that in your September editorial on Valley Forge.

Many of us have been disturbed by the comments in *The Watchman-Examiner* about the place of independent agencies of the convention. After the speeches at Philadelphia last year, many of us began to wonder who was the official spokesman and who actually operated our convention, the officers of our convention or the secretaries of our boards and societies.

Your September editorial on Valley Forge is an expression of a trend that has been developing since Cincinnati. Our convention officers must speak for the convention and the churches which make up the convention, or pastors and churches must divide their loyalties and give it to a board or a society which makes the strongest appeal to a pastor or a church.

The ghosts of Riverside Church and of the University of Chicago did ride their broomsticks at Cincinnati, and the bitter memories of past personalities at Riverside and at the university did appear, and these experiences did defeat both New York and Chicago as headquarters.

WILLIAM B. HILL

Joliet, Ill.

SIR: Just a very short remark in response to *MISSIONS* editorial, September, page 15, on the subject of "union is strength." You will find this familiar expression at the bottom of the page. Granted the wisdom of the saying, but it is also a very materialistic philosophy. If our forefathers would have depended on the ecumenical idea, they would not have been heard of today.

I am thirty-five years old, and have taken or read *MISSIONS* for the last ten years, and I like the magazine. I do not mean by the above to imply that I agree with the editorial policy of join'ems and one-world-churchisms. I am a Baptist, and had I wanted to be a Methodist I would have joined them. Please don't work so hard for a union on my account.

DON E. GRIFFITH

Albion, Nebr.

SIR: I am a Baptist, not by tradition, but by conviction. It seems that William B. Lippard, in his article in the September issue, does not share the same convictions, and is somewhat non-Baptistic in his views.

As I understand the present-day plan of church government, I find there are three different types: Episcopacy, Presbyterianism, and Independency. If we should permit ourselves gradually to come to accept the annual convention as an authoritarian body, somewhat like the Presbyterian General Assembly, we would have to change the Word of God as well as our Baptist doctrines.

Perhaps it would be well for Dr. Lippard, as well as all Baptist people, to study more closely J. M. Pendleton's book entitled *Christian Doctrines*, published by the Judson Press. Are we Baptist by tradition or by conviction?

EARL G. CAIRNS

Shelburn, Ind.

SIR: Didn't William B. Lippard allow his enthusiasm for world missions to run ahead of the facts? He states, "In all the fifty-one years, however, the nominating committee has never presented the name of a missionary for that high office." How was Joseph C. Robbins elected? Did his nomination originate outside the committee?

ARTHUR S. DODGSON

Moorestown, N.J.

SIR: One of the most valuable pages in *MISSIONS* is that written by my friend William B. Lippard. I am surprised to find that this month, in his very proper plea for more recognition of missionaries in choosing convention presidents, he states that a missionary's name has never been presented for that office by the nominating committee. He has evidently overlooked the distinguished service as president of the convention rendered by Joseph C. Robbins, who started his missionary service out in the Philippines and continued it for many years as secretary of our American Baptist Foreign Mission Society.

ROBERT C. HULL

Greenbelt, Md.

NOTE: Readers Dodgson and Hull are correct to the extent that Dr. Robbins was a missionary fifty years ago, serving in the Philippines from 1902 to 1909. The American Baptist Convention was organized in 1907. At the time of his election as president, Dr. Robbins was pastor in Garden City, N.Y.—Ed.



As I See It

By WILLIAM B. LIPPARD

THE AMERICAN PEOPLE recover quickly from scares and warnings, as evidenced by the immense increase in cigarette smoking.

Four years ago, the medical profession released its first findings on cigarettes and lung cancer. Cigarette sales dropped from 387 billion to 368 billion. Two years later, the lung-cancer scare no longer made newspaper headlines and cigarette sales climbed to 380 billion. Last year's sales almost totaled 400 billion, an all-time record. One cigarette maker last year reported sales of \$1-billion and profits totaling \$50-million, the highest in its history.

During the first three months of 1958, when most industries were experiencing business-recession losses, another cigarette maker reported profits so huge as to vote a handsome increase in its quarterly dividend. Its stockholders thus benefited by the loss of memory of the smokers of its cigarettes. Much of the increase in cigarette sales is attributed to smoking by American women.

Meanwhile, the cigarette companies have spent fabulous sums to advertise "filters" as an alleged means of reducing the cancer danger. The increase in filter sales is phenomenal, as high as 900 per cent for one widely advertised brand. What the public does not know is that the filter enables the tobacco industry to use so-called "reconstituted" tobacco. I get my facts from *Barron's Financial Weekly*, which I judge to be accurate.

Tobacco scraps, instead of being discarded as formerly, are carefully saved. After the liquid is removed, the dry scraps are chopped very fine, almost pulverized, and then soaked back into their original liquid. The resulting mixture is then pressed into sheets like paper. After again drying, this tobacco paper is shredded and made into cigarettes. Those who fondly assume that filters give immunity to lung cancer are really smoking inferior tobacco, of lower quality than what they smoked before the advent of filter cigarettes.

What is more ominous in lung-cancer mortality is the projected, long-range, high-pressure advertising

campaign to lure an entire new generation. Today's "American war babies" are the potential smokers of tomorrow. They are the children of 28,000,000 veterans of the Second World War. The great majority married soon after the war, or during the war. In another three years these children will be the new generation of cigarette smokers. *Who is warning them about lung cancer?*

Immense is the power of modern advertising. It makes people forget their worries and fears, and it persuades an entire new generation to become the slaves of a costly habit.

What was the skin color of the Man of Nazareth? Neither facetious nor irreverent, this question is prompted by today's antiwhite feeling throughout the colored world. Of course, you will reply that Jesus was a white man, a Semite like other Jews, a member of the Caucasian race. However, that fact now puts him and the religion that bears his name at a grave disadvantage in lands peopled by colored races.

Recently *The New York Times* printed a full-column news story with a striking photograph, from Rhodesia, Africa. The feeling there against the white man has become so intense that missionaries are impelled to picture *Jesus and his early disciples as black-skinned men!* The *Times* photograph showed Jesus staggering under his cross on his way to Calvary, with Simon of Cyrene coming to help him. In the photograph, *Jesus, the disciples, Simon, the jeering crowds—all are pictured as Negroes!*

In interpreting this extraordinary photograph, Hugh Hubbard, of the Congregational Foreign Mission Board, explains: "The rejection of Jesus as a white man is a common experience of Christian missionaries and teachers in Asia and Africa. During the past two centuries the white man has been the chief offender in subjugating peoples and nations now struggling to be free. Any picture of Jesus as a white man is rejected by these people, who associate him with their former colonial masters."

More than forty slides have been

made in Rhodesia for use as visual aids in religious education to feature the life of Jesus. All slides picture him as a Negro. In Rhodesia, the necessity of so portraying Jesus is probably due to the bitter, rabid, discriminatory policies of the white Government of South Africa against the colored people. And Dr. Hubbard adds that in India a moving-picture film, produced by the Christian Council of India, portrays Jesus as a dark-skinned native of India.

For you and me it is impossible to think of Jesus as a Negro. Yet this news story from Africa is a superb twentieth-century illustration of the unfailing universality of Jesus. He belongs to all ages, all classes, all peoples, all races. No single race or color or class can claim him exclusively as its own.

In a recent weekly TV review, a New York newspaper listed the popularity rating of the week's top ten TV programs. Since I tuned in on none of them, I can judge the programs only by their titles. Five featured lawlessness, violence, shootings, and killings. That same week in the same newspaper a moving picture was advertised as "of men, brutes, and harlots . . . a film of power and sex."

That same week I attended a moving-picture theater and I saw an unobjectionable film, but following it came a short preview announcing the next week's double feature. Both films had seductive titles, and portrayed adultery, viciousness, and crime. If the full pictures were as salacious and violent as the previews hinted, they must have been terrible.

Also that same week occurred the trial of a gangster for income-tax fraud. Newspaper photographs showed him in proud and defiant poses, and the news story reported a delegation of teenagers crowding the court-house corridors to hand the gangster a bouquet as a tribute to their hero and idol.

Again in that same week the same newspaper reported the crime statistics during the past five years, showing an increase of 105 per cent in crime by juveniles under sixteen years of age.

As I see it, why should we be surprised over juvenile delinquency, now of concern to every American community? So long as we tolerate such TV-program invasion into our homes, so long as communities support demoralizing movies, so long as newspaper gangster publicity inspires hero worship by impressionable adolescents, so long as we do nothing to eliminate such features of American life, so long will we continue to have juvenile delinquency.

MISSIONS

EDITORIALS

THERE ARE TIMES when the editor of a magazine such as *MISSIONS* should, without apology, feel free to say a word with regard to circulation—or, more elegantly, readership. This is one of those times, inasmuch as October 19 is *MISSIONS* Magazine Sunday. On that day, or on some other day this month, we are asking the churches to help us add many new names to our subscription list. Specifically, we are asking the churches to adopt our New Every Family Subscription Plan, and we are counting on at least a thousand of them to do so, in addition to those that have adopted it already. Through this plan a church may send the magazine to all its active families for only \$1.00 a year for each subscription, and pay us quarterly, semiannually, or annually, as it may wish. This is only half the present club rate of \$2.00 a year, and less than half the individual subscription rate of \$2.50. What more could anyone ask? Leaflets describing this plan, and other materials, have been mailed to all pastors and *MISSIONS* club managers of the six thousand churches of the American Baptist Convention. Will you please make sure that your church has opportunity to consider this plan during October. Now in its 156th year, *MISSIONS* continues to make its contribution to the American Baptist world outreach. But it cannot do its work alone. It needs the cooperation of its friends. It needs *you*—and *your church*!

Continuing Challenge Of Overseas Missions

MISSIONARY ENDEAVOR has always been identified with dedication of life. The 'cause' never flourished apart from personal interest, information, prayer, and the giving of both service and possessions. The 'mission' of American Baptists with relation to 'overseas missions' will require in the future that which has made possible the splendid record of the past—personal identification of people with the challenge." So declares Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, in a statement prefacing a series of reports by the societies' field secretaries. "World changes have brought new pressures upon Christian missions," Dr. Willingham continues. "You are aware of changed attitudes toward peoples of the West. American missionaries are not welcome in every part of the world. But the day of missions and the missionary is not passed. The basic need of man for Christ is perennial. Those who know him must share." Of course, methods of missions should change, and do change, as Dr. Willingham points out. Little by little leadership is being transferred from missionaries to Christian nationals,

though we continue to be closely identified with these nationals in Christian fellowship, financial assistance, and missionary counsel. In other words, our missionary obligation does not end as the churches of Asia and Africa come of age and assume major responsibility for their own work. Both these overseas churches and the churches here at home are partners in a worldwide Christian fellowship. They must work as partners.

Another High In Church Membership

SIXTY-ONE PER CENT of the nation's estimated 170,500,000 people are said to be members of churches or synagogues. Membership for all faiths now stands at 104,189,678—a gain for the year of 964,724. These figures, announced by the National Council of Churches, appear in the council's new *Yearbook of American Churches*, which came off the press in early September. A breakdown of the statistics by major faiths shows that there are in the United States 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, and 2,540,446 Eastern Orthodox. The largest Protestant body is the Methodist Church, with 9,543,245 members. Next in order are: Southern Baptist Convention (8,956,756); National Baptist Convention, U.S.A., Inc. (4,557,416); United Presbyterian Church in the U.S.A. (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches; Evangelical and Reformed) (2,192,674); Lutheran Church, Missouri Synod (2,150,230); and the Christian Churches (Disciples of Christ), International Convention (1,943,599). Though one should like very much to feel justified in getting excited over these figures, yet a more sober approach is perhaps the better part of wisdom. The shallow sentimentalism of jukebox religion and the religious boom in Celebrity Land suggest caution. Many areas of American life continue to be more secular than religious, more pagan than Christian.

Realistic Approach To Atomic Tests

DURING its summer meeting in Nyborg, Denmark, the policy-making central committee of the World Council of Churches cautioned Christians about oversimplifying the problems of atomic tests and disarmament. The committee emphasized the importance of inspection and controls if any nuclear-weapons test ban

is to be ultimately successful. Unfortunately, some church groups and many individuals have overlooked this important factor. To this day, despite its own voluntary suspension of atomic tests, the Soviet Union has refused to accept any workable system of inspection and controls. But suspension of tests, even under workable controls, is not the ultimate goal. So the World Council of Churches, though welcoming the idea of suspensions of tests by the United States, Great Britain, and the Soviet Union, nevertheless declares: "We must not deceive ourselves by resting content with suspension, for the subsequent steps in disarmament are at least as urgent and may well be more difficult." They will be difficult, indeed. World peace will not come by magic, nor by wishing for it, nor by ignoring the hard, cruel facts of the present world situation. To oversimplify the problem of disarmament and atomic tests is to run the risk of bringing on a third world war rather than preventing it. There is more than one pathway to peace.

'Post' to Accept Liquor Advertising

WHAT must have been a bitter disappointment to hundreds of thousands of American homes was the recent announcement that *The Saturday Evening Post* was to accept alcoholic-beverage advertising. A statement by the board of directors of Curtis Publishing Company indicated that the change in the advertising policy of the *Post* "is deemed to be appropriate at this time and compatible with the viewpoint of the vast majority of its present and potential audience." Translated into plain language, this statement means that the magazine wants the fabulous sums of money that liquor dealers are willing to pay for advertising space, and assumes that the present and future readers of the magazine will not care enough to object to the change in policy. So, no longer can American parents proudly display the *Post* on their living-room coffee tables as "a good family magazine—one that does not carry liquor advertising." Now the magazine will carry liquor advertising, regardless of family interests and concerns. Taking precedence over these interests and concerns was the all-powerful dollar bill, as is evidenced by the fact that on the first day after the announcement of the change in advertising policy Curtis Publishing Company shares on the New York Stock Exchange rose by \$1.62½ to \$10.50. This is a sad commentary on the trend of the times in which we live. Children, family life, sobriety, health, social welfare—all are of little significance alongside the almighty dollar. It is a pity that the *Post* decided to follow this trend.

International Muddle In the Middle East

WHEN the General Assembly of the United Nations turned over to Secretary General Dag Hammarskjöld the task of easing the tensions of the Middle East, it did more than recognize the abilities of one man. It also gave a pretty clear indication of just how muddled the international muddle in that area really is. As the great powers could not arrive at a satis-

factory settlement without someone's losing face, the better part of wisdom seemed to lie in letting Mr. Hammarskjöld try his hand at "practical arrangements" to bring at least a semblance of order out of the existing chaos. No one, of course, is envious of whatever personal honor is implied in this venture in international diplomacy, as the odds are all against its long-term success. There is a rampant Arab nationalism to reckon with. Nasser is on the march, and he will not be easily stopped or even slowed down. Though not identical with communism, Nasserism is just as determined as communism ever was, and just as hard to cope with. Then, of course, there is communism itself, which in the Middle East has been operating through the insidious processes of "indirect aggression"—a nibble here and a nibble there until an entire nation is eaten up. It was in the face of just that threat that the United States landed Marines in Lebanon, and Britain sent troops to Jordan. The coup in Iraq appeared to be sufficient warning of what could have happened elsewhere at any moment. Another problem that Mr. Hammarskjöld will have to face is that of the double-dealing, the duplicity, the intrigue, that for centuries has been the generally accepted practice in that part of the world in transactions large or small. And there is still another problem, perhaps more formidable than any of the others. It is the feudal system that makes it possible for rulers and sheiks, with incomes running into millions of dollars, to ride in one of a dozen or more Cadillacs, live in air-conditioned houses, and sit with hundreds of guests in 14-carat gold-plated dining-room chairs, while the common people live in filth and rags and never have enough to eat. So, Mr. Hammarskjöld has his hands full! Though all men of good will wish success to his mission, both he and they will be wise not to count too heavily upon it.

Supreme Court Remains Firm

TAKING the only legally and morally straight course open before it, the Supreme Court of the United States, in a unanimous decision announced September 12, ordered the state of Arkansas to proceed immediately with the racial integration of Central High School, Little Rock. To have taken any other course would have been to bow to mob violence and to substitute lawlessness for the law of the land. The central issue in this case was whether threat of violence was sufficient grounds for not carrying out an order of a federal court. The school board's plea for a "reasonable delay" in integrating Central High School was unconvincing, for the simple reason that by word and deed Governor Orval E. Faubus again and again had defied the highest court of the land. Clearly, his aim was not delay, but nullification of a federal law, which would have been an open invitation to lawlessness, not only in Arkansas, but throughout the nation. But now the Supreme Court has spoken, upholding the words of the Eighth Circuit Court of Appeals in a majority opinion handed down on August 18: "We say the time has not yet come in these United States when an order of a federal court must be whittled away, watered down, or shamefully withdrawn in the face of violent and unlawful acts of individual citizens in opposition thereto."

Church Extension—Now!

ACCORDING to the *Urban Fact Book*, used by the delegates to the urban convocation of American Baptists, in Indianapolis, Ind., last fall, our churches and church memberships are decreasing numerically to an alarming degree. Following is what the book says:

Each day, since 1950, American Baptists have been losing 1.2 members per hour.

On each successive Sunday, during the past six years, there have been almost 201 fewer people in our membership. American Baptists have been losing 10,473 members each year. . . .

If the trend of the past six years continues, within a decade over 100,000 members and 500 churches will be lost.

If the trend continues! But it must not be permitted to continue. It must be stopped in its tracks and its course reversed. If it is permitted to continue, then the demise of American Baptists in the not-too-distant future would be our own fault. There would be no use then in placing the blame on the competition of other religious groups, on the lack of homogeneity in our constituency, on economic conditions, or even on the weather. The blame would have to be placed squarely on us, the Baptists of the decade 1958–1968.

Surely it does not take a crystal ball or a highly complex mechanical brain to tell us what we must do to stop this unnecessary decline in our churches. We must build new churches to replace those that by reason of infirmity or lack of interest drop from our ranks. We must build new churches—hundreds of them—even to keep pace with population changes on the frontiers of our expanding national life. To stand still is not even to stay where we now are—it is to go backward. What the Queen told Alice long ago is all too true of church life. "A slow sort of country!" said the Queen. "Now, *here*, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

So the problem is not a highly involved one at all. It is as simple as building two churches for every one that falls by the wayside, and building many more to go alongside those that remain firm. If we want to get somewhere else than where we are, we must run at least twice as fast as what seems to be all we can do.

Oh, yes, the money! It does take money to build new churches. But it takes money to do a great many other things, all of which some individual among us, or some group among us, may consider indispensable. And yet the question that should give us all deep concern is not how important this or that is in American Baptist affairs, but how long we can survive as a major religious body in view of our present rate of decline. The most important question now, it would seem, is one of survival and of strength.

The editor's article in our September issue and the one in this issue are an attempt to emphasize the need for church extension in certain segments of the American Baptist Convention. Similar articles could be written about scores of additional towns and cities and countrysides across the nation. Populationwise, our

country is bursting at the seams, but not only are American Baptist churches failing to keep up with the procession—they are actually falling behind.

Clearly, we need more money for more and more new churches. To be sure, we had the Churches for New Frontiers campaign, but even if the goal of that effort (\$8,350,000) had been reached it would have been only a beginning toward meeting the need. Not even the additional and more recent \$3-million line of credit for church extension (now almost exhausted) should be thought of as the last word in this area of our life. The need for new churches is a constant, continuous one—like the need for food and clothing—and we simply must find ways and means of meeting it.

Campaigns and special efforts, though better than nothing, are not the solution of the problem. In some manner not yet devised we must get church extension into the day-by-day, month-by-month, year-by-year interests and activities of all American Baptists.

Perhaps the solution lies in getting well-established churches interested in starting new ones, as several churches of the American Baptist Convention are now doing. The sponsoring churches help with purchasing building sites, getting campaigns for funds under way, making plans for the new buildings, and in many other ways. Some of them contribute substantial sums of money, others contribute members, and still others contribute both. And in so doing they all feel that they are following the New Testament method of church extension, as undoubtedly they are.

It should go without saying, of course, that money contributed to this kind of church extension should be over and above a church's contribution to the Unified Budget of the American Baptist Convention. There would be no sense in robbing Peter to pay Paul. Sponsoring a new church until it gets on its own feet should be a spontaneous, happy service that any church should want to render for the sheer joy of rendering it.

Consider what would happen if only 10 per cent of the six thousand churches of the American Baptist Convention were to sponsor the founding of just one new church each during the next ten years. We would have six hundred new churches—enough to make up for the five hundred which the *Urban Fact Book* says we are likely to lose, and a hundred extra to grow on! And think how much better it would be if as many as 20 per cent of our churches were to follow this plan, or if the 10 per cent were to shorten the timetable to five or perhaps two years instead of ten.

But what about the small churches? What part may they have in this plan? The answer is that they may combine their resources to enable a new church to get started. Here is something for the district associations across the land to start thinking about. Sponsoring new churches would undoubtedly give many of them a new lease on life.

These are only a few suggestions which would seem to be pertinent to church extension in our day. If they will stimulate further thought—and action—they will have accomplished their purpose.



Ideas That Have Gripped Me

Number Four in a Series

By SAMUEL H. CASSEL

ONE OF THE perpetual mysteries of life is the way in which the creative power of God is brought to bear upon the needs of his creatures! How such connections are made has long intrigued me, and I have learned something about this as I have watched demonstration after demonstration of it in my own life and the lives of others. But what has fascinated me even more is the fact that this response of Divine Power to human need is consistent, and that man needs only to know how to keep himself open to this continual offering of God.

Over and over again this idea appears in my preaching. For I have come to count upon it. I find that every question has within it a clue to its answer; every problem itself points toward its own solution; God never requires more from his children than he has already made them capable of giving; the universe is so ordered that with the crises and threats and suffering that come upon its inhabitants is offered also the power to meet well these experiences: and, therefore, the one most necessary requirement of man is that he learn to expect such support, and to look within each experience to discover the clue, the insight, the strength, the power God offers to meet his need.

"Whence comes thy strength?"
I know not, save that it is there!
Like the song in the bird,
The red in the rose,
The star in the sky,
When the time of its appearing comes
God brings it forth!
I plead not for it,
Neither fret,
Nor fear,
But simply wait its coming,
And He who knoweth best my need,
Gives what the day's demands require.

Another idea that has firm hold upon my mind has to do with prayer. I have never felt much drawn to intercessory prayer as it is commonly understood. There is about the popular concept too much suggestion of remaking God in the image of man, reducing the Eternal to the chore-boy of his creature. Being creature, I cannot, of course, help expressing in prayer my concern for those I love; but this is because of my need, and theirs, not because I believe God's action to be dependent upon my persuasion.

But the prayer of thankfulness—that is another thing altogether! Nothing is more fittingly found on the lips of God's children than the humble expression of gratitude to the Creator! And nothing has greater thera-

peutic value for a person! From sincere thankfulness issues the proper adoration of the Almighty, a deep appreciation of life itself, a calm acceptance of its conditions, the steady determination to make the very most of God's gift of hours.

"The therapy of a thankful heart" is a note I find appearing and reappearing in my preaching and pastoral ministry.

A third concept which has caught hold of me with unrelenting grip concerns the nature and function of the Scriptures. Constantly, I present the Bible as a reflection of the deepest yearnings of man for a satisfying relationship with his Maker, and a revelation of the processes and insights by which one segment of humanity, those within the Hebrew-Christian heritage, have experienced such relationship.

Implied in this approach is the great worth of the Scriptures as the conveyor of religious truth through remembered history and recalled or preserved teachings of the most unique minds in this long-lasting cultural group. Also implied is the need for modern man to approach the Scriptures with an open, inquiring, imaginative mind, using well the tools of historical, psychological, and philosophical research, and striving always to answer these questions: What is the life-situation out of which this passage of Scripture comes? What was the religious significance of this passage to the people living then? What of this religious belief has meaning to me, living in the present stage of our ever-increasing human understanding?

A fourth idea that has stayed constantly in my mind is that there is within most men that which makes them intuitively sensitive to right and wrong, good and evil, the true and the false. This perceptive capacity given to us by the Creator is often clouded over by learned patterns of thought and behavior; but, though dormant, it is still present, and under proper conditions can be counted upon to awaken and assert itself in the crises of one's life.

Furthermore, this capacity to know the right, the good, the true, is closely related to the roots of a person's self-esteem, so that in the wisdom of the Creator each creature finds more fulfillment and status—this self-esteem for which he constantly strives—the more he exercises this intuitive sensitivity and acts according to its insight. Therefore the work of a preacher, teacher, or counselor is primarily that of stimulating, encouraging, evoking this divine gift that is within man.

These are four ideas that have gripped my mind and nourished the intellectual, emotional, and spiritual springs of my being.



Staff of Emmanuel Hospital, Roxas City



Entrance to Mission Hospital, Iloilo

TWENTY THOUSAND OPPORTUNITIES

By FRANK F. CURRY, M.D.

DEDICATED to the glory of God through the ministry of healing" can be read on the cornerstone of the new Emmanuel Hospital, Roxas City, Philippines. Though the cornerstone is new, the building having been formally opened December 22, 1957, the expression puts into words the spirit behind the dedicated Christian service of Emmanuel Hospital for almost fifty years.

During 1957, the year of construction, service continued without interruption, for the sick were at our doors and had to be cared for, though doing so taxed both our resources and our ingenuity. Everybody, however, accepted the inconveniences, and today we are in the new building with a bed capacity of seventy—nineteen affording private and semiprivate accommodations, and the rest being ward beds. The operating rooms and the delivery room are well equipped and air-conditioned, and we have a good X-ray machine. Outpatient clinic facilities are now adequate, and this clinic, like most clinics, is a key service of the hospital. The student nurses are being rewarded for accepting inconveniences patiently by the prospect of having their home remodeled.

One feature of the hospital is unknown in America, but important here. In the Philippines, members of a patient's family insist on watching an operation. Far from telling them this practice is impossible, we built an outside observation platform for these observers, thus keeping them out of the actual operating room. A feature thoroughly American, however, is our electric call system from individual patients to the nurses' desk, intercom for all nurses' stations, and a paging system for doctors.

The hospital chapel has a seating capacity of about one hundred. The center of attention is the eight-foot wooden cross. During installation, I attempted to lift this cross, and I now have a much greater sense of the physical burden Jesus bore when he was at first re-

quired to bear his own cross. It took four husky men to put our cross in place!

Necessary as building and facilities are, it is the staff who make a hospital. There are approximately fifty full-time employees of the hospital, not including the nurses in training. The missionary doctor is acting director. Flora Ernst, who gave her life to nursing in the mission hospitals here and recently went home to retire, was director of nursing services. On the Filipino medical staff are an associate surgeon, two resident physicians, ten graduate nurses, a pharmacist, and a laboratory technician.

The coming of a business administrator has greatly lightened the load of the director and freed him to give closer attention to the medical work. The hospital chaplain, a woman serving full time, carries on a quiet, faithful, and effective ministry. With almost 100 per cent of the staff evangelical Christians, everyone contributes to the continued Christian witness. Other employees are office workers, laboratory and X-ray technicians, ward aids, ward boys, carpenters, shopworkers, and other maintenance workers.

The hospital at Roxas City is only one of the two Baptist hospitals in the Philippines, as is well known. In fact, the hospital at Iloilo City is larger than the one just described. It now has a sturdy and beautiful concrete building with a capacity of one hundred twenty beds. Its physical plant is very much like that at Roxas City.

In the minds of missionaries and Filipino staff our present improvements loom very large, indeed. There are two reasons for this. The first is the need for such physical equipment if we are to maintain our medical ministry in relation to other medical services available nowadays in these areas.

During the years since the establishment of the hospitals (Iloilo in 1900 and Emmanuel in 1908) and increasingly since the war, other private hospitals have

sprung up, government hospitals and facilities have developed, and many Filipino doctors are in private practice in these two cities. At present, then, our hospitals serve where other medical care is available, and, operating as they do on a self-supporting basis for general expenses, they carry on a large part of their service among people who can afford to pay at least something toward their medical care.

A SECOND REASON is the extensive material damage sustained by mission buildings during the last war. Reconstruction has taken years of hard work and large sums of mission money and U. S. War Damage Funds. What has been accomplished at Central Philippine University is probably better known than the plight of the hospitals. Iloilo Hospital suffered heavy damage. Parts of the hospital building and nurses' home remained only as shells. Emmanuel Hospital, though not directly damaged to such an extent, was left in very bad condition, since it was an old wooden structure and had been neglected during the war years. Today, however, it can be said that the gigantic task of physical reconstruction is almost completed.

To understand why it is tremendously important for us to be here, one must understand the people of the Philippines. Remembering the United States' relationship to these islands for a little over half a century, we are inclined to think only in terms of this later period. But basically the influence on the people has been, and is, Spanish and Roman Catholic. Over 90 per cent of the patients of these two hospitals are Roman Catholic with Spanish background. Over five thousand patients are admitted during the year, and there are over twenty thousand outpatient visits in the clinics. Most of these ill people have never read the Bible, have only an inadequate idea of the life and teachings of Christ, and are without the evangelical concept of a personal faith in and commitment to Christ. Most have had little or no concept of evangelical Christianity except from their own religious leaders, because they never enter an evangelical church—out of fear of the consequences of committing such a "sin." *These are our twenty thousand opportunities!*

Several times this past year a patient has remarked to me or to one of the staff, "I know I can get free medical care elsewhere, but I prefer to come to your hospital and pay." Invariably the reason lies in extra care, extra concern, extra service, all of which are integral parts of Christian medical care.

For various reasons missionary efforts have been largely with the impoverished, the downtrodden. However, the well-to-do, the prominent, the influential were also Christ's concern. He was as concerned for the rich young ruler as he was for Peter, the fisherman, and Paul was proud of opportunities to witness before kings. Because of such pressures as have been mentioned, most of the rich, prominent, and influential would not attend a Protestant school or church service, but they will come into the private rooms of our hospitals. The Holy Spirit and the power of prayer in their behalf are the forces which bring about the great changes that occur in their lives.

Responsibility for these hospitals is shared by Filipino Baptists. Each hospital is governed by a board of con-

trol, with joint missionary-Filipino membership. These members are elected by the Convention of Philippine Baptist Churches, as well as by the associations. There is also a coordinating committee, composed of members of the executive committee of each board of control, whose function, as the name implies, is to coordinate the activities of the two hospitals and to provide for standardization, even though the two are located ninety miles apart.

Prior to 1955, the two schools of nursing were separate, but that year the College of Nursing of Central Philippine University was born. Present graduates receive two years of academic training at the university and then divide three years of clinical instruction between the two hospitals, being graduated at the end of five years with a degree of bachelor of science in nursing, which qualifies them even to enter nursing in the U.S.A. Approximately forty are graduated each year, and they fan out into fields of service all over the Philippines, from the cities to the smallest villages. They carry with them the lessons, attitudes, and atmosphere which were a part of their five years of training. Also each hospital takes two or more young doctors as residents for a year or two of practical study and service in medicine and surgery.

In process of development at present is a mobile medical-evangelistic work. With the two hospitals as centers, medical-evangelistic teams can be sent to remote areas, where there are no doctors or too few, and where people are too destitute even to travel to a medical center. A medical-evangelistic team has been going out once a week for a year to a small fishing village. Skin disease, malnutrition, and tuberculosis are rampant. The people come running to meet the team; adults and children listen eagerly to the Bible stories told by the hospital chaplain. A few have been baptized. Mrs. Curry takes the mobile team here out to the beach every Monday afternoon. Again the crowds almost swamp the staff.

MOST AMERICAN BAPTISTS probably do not realize the blood, sweat, and tears which go into meeting expenses each month. Aside from White Cross supplies (without which our medical work could not function) and salaries of an American missionary doctor and nurse at each hospital, both hospitals are completely self-supporting.

The American Baptist Foreign Mission Societies have contributed substantially to buildings, equipment, and medical training of staff, but cannot provide regular subsidies for the programs of overseas hospitals. Though a tremendous amount of charity work is being done now, we need the best in facilities, as we now have, to care for paying patients in order that this charity work can be carried on, too. The mobile work needs subsidy, for obviously the hospitals cannot support it in addition to their regular program. We cannot refuse care to the destitute and remain Christian missionaries. We must minister to the total needs of the people in the spirit of our Lord.

This is a program of faith, faith in God and faith in American Baptists as they give Sunday by Sunday to the Unified Budget. Pray for us and for those whom God places day by day in our care.

In Two Parts—Part I

Synonymous with Revolution

Something is happening in Latin America that is not unlike the political revolutions that frequently rock that part of the world. It is a spiritual upheaval—an unprecedented movement toward evangelical Christianity

By AARON F. WEBBER

IT WOULD SEEM that there are many who consider Latin America as practically synonymous with revolution. Indeed, we are all uncomfortably aware of political upheavals in the lands of our neighbors to the south. What we must keep in mind, however, is that often revolutions and changes in government are due ultimately to the tenacious resistance of reactionary circles to democratic organization.

But is there not more to Latin America than revolution? And cannot revolution be religious, spiritual, as well as economic, or political? Undoubtedly it can be, as many current happenings in Latin America clearly show.

The vast area comprising, with minor exceptions, that part of North America south of the Rio Grande, Central and South America, and the Caribbean islands, is much too varied to be summed up in any single phrase except that of a common origin in "Latin" countries—namely, Spain, Portugal, and France.

Development started much earlier than in what is now Canada and the United States. The colonial policy, however, was less enlightened, the people were less prepared for self-government, and the problems of travel much more difficult than in North America. An example is the restriction of shipping to Cadiz (for periods,

Seville) in Spain and in the Americas to Porto Bello in Panama and Vera Cruz in modern Mexico.

Though relatively slow in taking up newer ways, Latin America has demonstrated an amazing tendency to respond to the evangelical democratic faiths. These have taken firm foothold in every tribe and nation in these lands, with the exception of remote Indian tribes. It is, or should be, a well-known fact that the Roman Catholic Church has had in Latin America more political and social than spiritual influence. Rather, the church has produced a negative spiritual result of a deadly nature—namely, a superficial attitude in religious matters. It is into this religious vacuum that the evangelical faith has moved, causing what appears to be a moral and religious upheaval of unprecedented proportions.

There are millions of Indians in Mexico and Central and South America who have taken on the forms of Roman Catholicism, but who, as Luis E. Valcárcel says, "live powerfully their own primitive religious belief and magic practices."

There has also been a positive reaction against Roman Catholicism in Latin American countries. Indeed, one of the marked characteristics of these nominally Catholic lands is the anticlerical tendency. Some-



Part of student band at a Baptist day school in Cuba. These schools are making themselves felt in that land

October, 1958



A typical Haitian church—a makeshift building, paneless windows, dirt floor, jam-packed with eager people

times it is violent and often it is hesitant and cautious, but it is a factor to be reckoned with everywhere. It even produces its overtones in those who consider themselves Catholics. Recently a business woman said to my wife, "I am a Catholic, but not one of *those*." How often we hear, "I am a Catholic, but I don't believe in the priests"!

THERE is a completely indigenous aspect even to the Protestant movement in Latin America. Alberto Rembao, in a significant article entitled "The Protestant Reformation Comes to Latin America" (*Religion in Life*, Winter, 1957-1958), deals with this subject. He begins his article:

The Protestant Reformation of the sixteenth century did not fail in Spain; it was retarded, only to emerge triumphant years later in Spanish America. Never before, throughout the four hundred fifty years of its presence in history, has Protestantism reached such heights of apostolic passion and ecumenical vitality as of today in Hispanic America. From the days of the Reformers in Europe and the Pilgrim Fathers in New England down to the present, history does not register such a phenomenon as the emergence of a Protestant community in twenty countries that have been regarded as Roman Catholic and where until recently Protestantism was considered a "missionary" enterprise initiated and maintained by alien ecclesiastical bodies. In New England, the Protestant faith was brought—"imported," so to speak—from Europe; in Latin America it has sprung from the native soil through a proliferating process in which the missionary endeavor from abroad seems to have been a mere catalytic.

Unless you are an expert in modern religious movements, you simply cannot imagine the multiplicity of denominations and sects active in Latin America. Unless you have been there, it is not likely that you will credit them with more than a fraction of their real strength.

One of the living realities of Latin America today is the growth of the "non-historical" Christian movements, many of the Pentecostal type. Combining these with the historical churches in any sort of statistics, however desirable or otherwise statistics may be, seems quite impossible. It appears safe, however, to say that in numbers, if not in standing and influence, the total Protestant forces run neck and neck with active Roman Catholics.

This fact should bring into question the cliché which would concede that "Latin America" means "Catholic America." Dr. Rembao gives Chile as an example:

Chile has a population of more than six million, of which, according to respectable Roman Catholic sources, some 681,770, or more than 11 per cent of the total, are Protestant.

On the other hand there is a "Collective Pastoral" issued by the Chilean Episcopate in 1936 in which it is said that "an optimistic estimate would be that hardly 10 per cent of the Chilean population goes to Mass on Sundays and holidays." Therefore in the total population we have an 11 per cent of Protestants who practice their creed and a 10 per cent of Catholics who go to mass on Sunday and holidays.

A recent Jesuit article states on the basis of a survey that Protestants have twice as many pastors in Puerto

Rico as there are Catholic priests, and three times as many churches. In Puerto Rico, Protestants and Roman Catholics are about on a par in numbers and influence, except in the "upper-class" society.

These are some of the major facts of Hispanic America, especially in the religious sphere. What is *our* Latin America as American Baptists? We serve three countries in the Greater Antilles, Cuba, Haiti, and Puerto Rico, and three in what was formerly New Spain, Mexico, El Salvador, and Nicaragua.

Each of these countries has its special characteristics. Cuba, with a great sense of democracy, has not discovered the way to live democracy on the highest government levels. It was amazing that the Cuban Baptist Convention could even meet in July of this year in the midst of a two-year-old civil war. I was happy to be present, but I learned fast! Cubans have "news" all the time, but is it true, half-true, or false? They are free to travel, yes, but only in the daytime. "We leave early Monday morning. We must be in Santiago well before dark."

In Cuba you hardly know who is friend and who is foe. Young people in particular are suspect at all times. In eastern Cuba young women are forbidden to wear "can-can" skirts, because they have been used to carry small arms to the rebels. Our missionary returned from the convention only to be awakened at midnight by gunfire and to find an army jeep on fire less than a block away. I was in Camaguey, where it is mostly peaceful, and thought I was learning fast! A young woman who took a leading part in some of the convention activities in Camaguey was at once imprisoned, incommunicado, on her return to the east. The situation is just that tense.

And yet Baptist work goes on! Our people are heartened and determined to carry on their evangelistic work. They differ as to whether revolution is the right way to correct their political ills, but they pray together, stay together, and work together. Two pastors stood side by side and talked at length with me. One is convinced that the Cuban army is dropping American bombs on the rebels, and the other says all this is nonsense, and, anyway, "didn't the American boys help rebuild the school at my church, when it burned?" These men disagree on the blazing political issue, but they pray and preach and serve shoulder to shoulder. And so the cause of Christ prospers.

I AM ENVIOUS of those who have visited Haiti. From missionary hearsay and reading, I know that God's Spirit is moving in this land of former French slaves. There, too, it seems most difficult to establish a government firmly. The major conflict is racial, between the great majority of African descent and the influential minority of mulattoes. The masses are unspeakably ignorant and poor.

My envy has to do with the over-packed churches I have heard about, but have never seen; with crowds standing around the church to hear the gospel; with long, long lines of people filing down to be baptized; with the singing I have heard only by recording; with the seminary and the clinic. Haiti is ours to win *now*. The door stands wide open, but this opportunity may not be forever.



The Vocation of Being a Student

By PATRICIA ROMINE

ONE THING which American colleges and universities need, perhaps more than anything else, is students. True, our classrooms and dormitories are overflowing, but not with students.

"Student" has come to mean anyone enrolled in any school. Today, however, this minimum definition does not suffice. Too many hold the name "student," but do not measure up to its demands. There is as much difference between real students and those in college "just for the ride" as there is between ducks and decoys. Both may look alike, but the decoy, filled with weights and wood, floats with the current, while the live duck is capable of flights of his own.

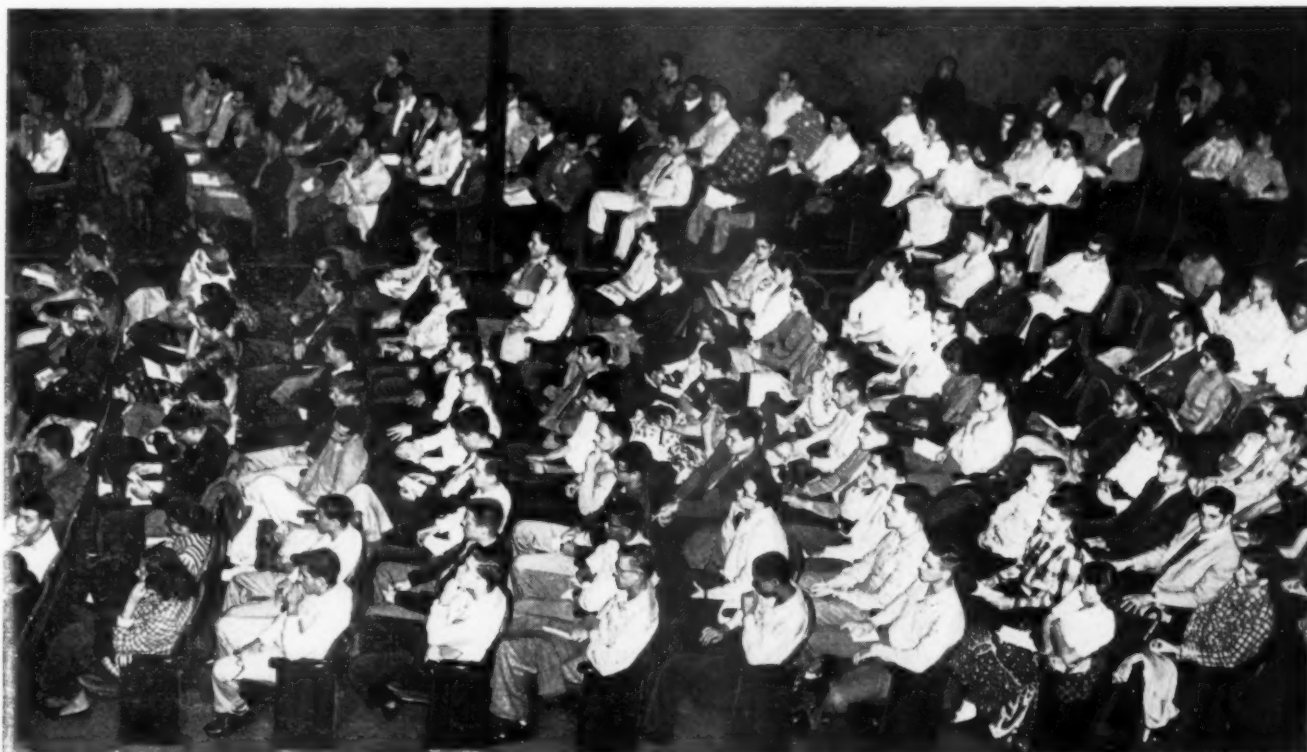
The average college or university today is a big-campus pond. Its students have migrated from most of the states of the United States and from many foreign countries. In this diversity one finds both ducks and decoys.

There are those who come for mating. They go through the routine of classes, but usually leave before the season is over. They show special interest in anthropology classes dealing with the courtship and family practices of the Trobriand Islanders.

Others, such as engineers, come to prepare for specific occupations. They nourish themselves on prescribed grasses and leave after four years, having a thorough, if limited, taste of life.

Yet others come to gorge. They live in the library, eating their way through book after book. They are too busy eating to digest what they consume, or to practice flying, but may win high honors for their sleek, unbroken growth.

Though these types may include most students, they miss the real ones. A real student includes elements of each of these others. However, he is more than a bundle of subjects mixed with social week ends and bound to-



gether by the ribbons of final examinations and term-paper deadlines. Neither can he be placed in a neat category.

The best way to know what real students are is to go to school with them. One is immediately struck by the way they give themselves to their studying. They do not complain about the all-night lab projects, but work to create the best of which they are capable. The tougher the assignment is, as long as it is reasonable, the better they like it for the discipline and struggle involved.

Real students, however, are not glued to their books. They search out situations to share and re-evaluate their ideas. They are eager to discover the right relationships in all areas of life. One is just as likely to find them listening to popular music as doing a math problem, or being the life of the party as contemplating a discourse of Descartes.

A student, as a human being, is a totality—a delicate balance of mind, emotions, body, and soul. When the balance is upset, the whole person suffers. How a low mark can ruin one's day, or how being in love can lighten one's outlook on life! A college-educated mind is of little value when directed by the whims of grade-school emotions.

Nor is being a student something one does alone. Social relationships have ruined the highest intentions for successful college life. Many freshmen at state universities were well-known leaders in their high schools. But suddenly they became the smallest tug boats in the biggest harbors. In this situation some learn that being a student is not dependent on being a *Queen Elizabeth* or *Queen Mary*. Others lose all sense of direction and raise the college mortality rate. Fortunately, for many others the contacts with professors and other students are among the richest experiences of college.

BEING A STUDENT is not four years of carefree picnicing in a Fragonard forest. Rather, it is as distorted as a Picasso portrait. Values are jumbled. How much time should be given to social activities? How important is it to pass a course? Should one study or go skiing? To respond to the particulars of everyday campus life is not easy, especially when minor decisions become major issues in a student's life. One consciously or unconsciously seeks a home base for decisions.

This is where the concept of vocation enters in, for it is the sense of vocation that gives one direction. "Vocation" is a word that one hears on campus every day, as in the job John Brown is going to have when he graduates. But a vocation is more than an occupation. It is a calling, a summons to which a person responds. But who calls? And to what is one called?

Some students feel compelled to enter the medical field. Of these, some enter for the money and the prestige that the medical profession offers. Others enter from the humanitarian realization that through medicine they can best serve man. Still others enter because they know a Man who healed in Palestine, and dedicate themselves to follow him in the medical field.

Each of these students has a sense of vocation. For one, money and prestige are the gods who call: "Make the most of college, because the better doctor you are the higher esteem you will have." For the second, college is preparation for the day when he can fulfill his

vocation to serve his fellow men. To the third, the most important thing is not the call, but the One who calls. Medicine and college are not ends in themselves, but areas of service in which men become partners with God.

A STUDENT PAPER discusses vocation in these terms: "It is our conviction that God calls man to response, that there is a call and a calling, that stimulus and response are part of the very make-up of the universe. The spirit of God confronts individual men and women as well as communities . . . and this call entails a response which is both individual and collective. . . . Vocation in the broadest sense refers to the totality of one's response to God in daily living."

In these terms, the vocation of being a student becomes conceivable. The total student gives himself in the life of the campus in response to the call of God, or whatever sense of vocation he experiences. And one's sense of vocation can grow. One typical example is a girl who as a freshman drifted in the open doors of college. After three years she has grown to know the discipline of critical thinking and the adventure of education. To her, being a student will not end with graduation, but the perspective of a student will always be her base for experiencing life.

With vocation comes responsibility. Because college offers so much, some students hold it loosely. They attend school with the attitude of a prince living richly in his father's kingdom—without responsibility. Such are the campus play-boys who live on parents' finances and on parties. In the process they lose all sense of responsibility to their parents, to themselves, and to anyone else.

Students have a responsibility to the campus community and the world, too. Few students in a Northern university knew, or were concerned about, the difficulty a Negro professor was having in securing a home. Meanwhile, in the South a group of Christian students were discussing the racial situation at a time when even discussion brought bitter opposition. Too often students become preoccupied with their own side problems. As one boy from Southern California explains it, "Our religious group will still be debating the issue of smoking when the H-bomb puts Los Angeles in flames."

Though the vocation of being a student calls one to responsible participation in all these areas of life, it is essentially incomplete if one does not sense an ultimate responsibility to God. Christian students as well as others are often unwilling to pay what this response costs. It is easy to slip into a cozy campus religious group where one is accepted, but where one lives unchallenged.

STILL GOD'S CALL continues. His summons to college students today may well be to re-establish the true meaning of vocation in twentieth-century life. Doing so may well require revolution in much of our thinking about values, status, and ideals. But theorizing and critical thinking in themselves will never bring the full answer. It will come only through sensitivity, creativity, and dedication. In short, it will come through the response of the total person to the vocation of being a student.



*Lovely Lake Tahoe,
California-Nevada*

SOME FRONTIER CHURCHES of the GREAT CENTRAL WEST

By JOHN C. SLEMP

LEAVING behind us the gold we had found in California (last month's *MISSIONS*, pages 22-25), Mrs. Slomp and I followed our road maps in leisurely fashion across the Great Central West to Cincinnati, for the meeting of the American Baptist Convention.

Day after day we had a thoroughly delightful time. We had planned the journey as a combination of work and vacation, and that is precisely what it was. We got both an abundance of fresh air and sunshine and the "feel" of this vast section of our country that only firsthand experience can give. Upon reaching Cincinnati, we were well tanned, relaxed, refreshed; we were also greatly heartened by the vigorous frontier churches we had visited along the way.

In Salt Lake City, Utah, we availed ourselves of the opportunity to look in upon the work of the great First Baptist Church, of which Fenwick T. Fowler is pastor. This is not a new church, of course, but it is, in a very true sense, a frontier church—has been for many years. A tour of its impressive edifice, which overlooks a large section of a rapidly growing city, was an unforgettable experience. It gave us a feeling of assurance to realize that here was a tower of American Baptist strength in the world capital of Mormonism.

An example of the First Church's pioneering spirit awaited us at Bountiful, a completely new section of this rapidly expanding city. With Walter B. Pulliam, area director of the department of Christian education of the Montana, Idaho, and Utah Baptist State Conventions, as our guide, we saw the spot in Bountiful

where the First Church is helping a new church to become established. Warren L. Vinz is the youthful pastor of this new church, which already has more than fifty members and is temporarily housed in the junior high school. When we were there, application had been made for a loan of \$30,000 from the \$3-million line of credit being administered by The American Baptist Home Mission Society, and a campaign for local funds was just getting under way. So the first unit of an American Baptist church to serve this new community of 14,000 seemed to be assured—and not a day too soon.

In suburban Salt Lake City we visited the church at Murray, where Arthur A. Vinz, father of Warren, is tackling a difficult job in vigorous fashion. With a loan of \$25,000 from the Home Mission Society, this fifty-year-old church of 125 members was able to complete the first unit of its new building at a cost of about \$47,000. Here also the First Church, Salt Lake City, had helped greatly in the campaign for funds, so that this growing community might have a new church as well as new homes and new schools.

At Ogden, Utah, we saw the new building of the Washington Heights Church, erected in 1956 as a Churches for New Frontiers project. This building, valued at \$35,000, cost only \$20,000. Membership of the church is 51. Edward Brewer is the pastor.

CONTINUING our journey to Denver, Colo., we found Wayne E. Christensen, director of town and



Bountiful



Murray



Washington Heights



West Alameda



Harvey Park



Mount Evans

country work of the Colorado Baptist Convention, ready to serve as our guide to some of the new churches of this mile-high city of the Great Central West.

We went first to see the progress of a church whose ministry is best described by its full name: West Alameda Community Baptist Church. Started seven years ago, in 1951, its new building is not yet completed, but its influence is being felt in this new section of Denver. In talking with the pastor, Donald E. Brown, I found that the church houses a well-baby clinic and kindergarten (a community project) and a branch of the community library. Though this church of 175 members has a sizeable financial responsibility of its own, it nevertheless contributes generously to the Unified Budget of the American Baptist Convention and to other interests beyond its own doorstep.

At Harvey, with stately Mount Evans in clear view, we saw a model new residential area in the \$16,000 bracket. Organized in 1956, with a membership of 46, the church now has a membership of 212. In 1956, its budget was \$2,500; this year it is \$16,318. Now that two units of its building are completed, it is difficult for a visitor to comprehend what took place between the time when the congregation met for worship in a bus, or, some time later, when it met in a theater, and the year 1958, when it meets in its modern, new building. Pastor of this church is A. R. Smith.

In another section of Denver, we saw the Hampden Hills Church, of which C. Arlin Heydon, Jr., is pastor. Organized in 1953 as a pilot project of the Churches

for New Frontiers campaign, this church had at that time 84 members and a budget of \$2,413. Today, it has 165 members and a budget of \$15,159. Its first building unit, for worship and fellowship, was erected at a cost of \$50,000, financed by the Home Mission Society, the Colorado Baptist Convention, and local funds. The church now needs more land on which to erect an educational building, which it must have if it is to carry on an adequate ministry in this growing residential area.

At Wheatridge, a suburb of Denver, we saw the first unit of the Evangel Church, of which Joe R. Nichols is pastor. Into this unit went \$37,000 in cash and an additional \$50,000 in donated labor. With a sizeable building fund already in hand, the church now hopes to have its second unit, a sanctuary, in about five years. In October, 1954, the church had only 30 members; now it has 108 members. Of its \$10,068 budget this year, \$1,010 is for the Unified Budget of the American Baptist Convention.

MOVING ON across the vast green expanse of Kansas, we arrived in Topeka, the capital, where Ross M. Wood, director of the department of evangelism and state missions of the Kansas Baptist Convention, was ready to spend three jam-packed, fast-moving days in showing us some of the new churches in Topeka, Wichita, El Dorado, and Kansas City.

Our first stop was Gage Park, Topeka, M. E. Jenkins,



Hampden Hills



Gage Park



Evangel

MISSIONS



Community



North Heights



Park City

pastor. Beginning with a charter membership of 50 in January, 1950, the church has grown to a membership of 230. Its first building unit, a sanctuary, cost \$75,000. The church's plans now call for an educational building, needed for its ministry in this residential community.

At the Community Church, Topeka, we found building facilities almost literally bursting at the seams. Beginning in October, 1951, with a membership of only 30, this church now has 352 members. Urgently needed is a new sanctuary, construction of which is being planned for 1959. This year's budget totals \$34,515, including \$4,842 for American Baptist Convention causes. Louis G. Nelson is the pastor.

On visiting the North Heights Church, Wichita, and finding 107 children enrolled in the vacation Bible school, we were not surprised to learn that the membership of the church was composed largely of young married couples. And here was sufficient reason to believe that the prediction that the city's population by 1970 would jump from its present 300,000 to 500,000 is more than a wild guess! George B. Snyder, the pastor, is fully cognizant of the fine opportunity for growth at North Heights.

Another church whose membership is comprised largely of young married couples is Park City, Wichita. There on a day in June we found 135 children and young people in the vacation Bible school. The population of this new community is 3,500, and it is increasing steadily. The Churches for New Frontiers campaign

helped Park City to get started, as it helped, and continues to help, many other churches. Pastor at Park City is H. J. Lacey.

A third church in Wichita of this same general character—in a growing residential area, a membership of young couples, 140 children in vacation Bible school—is Pleasant Valley, of which Orle Wilbur is pastor. Asked to characterize the kind of ministry which the church seeks to provide for the community, Dr. Wilbur mentioned "preaching, pastoral visitation, and development of strong lay leadership." With a present membership of 200, this church needs a new sanctuary.

AT RIVERSIDE, Wichita, with its new combination sanctuary and educational building recently completed, we found Harold Trevolt working in the tradition of pioneers in many areas of life. Asked to say a word to others who plan to build, he said: "With faith, determination, and a willingness to work, any congregation can have a building adequate to its needs."

One of the newest churches in Wichita is Woodlawn Avenue, organized July 1, 1956. Its first building unit, a combination chapel and educational building, was erected at a cost of \$52,000 as a mission project of the First Church, of which F. B. Thorn is pastor. And there is a story here. Upon learning that a building site was available, and knowing the need for quick action, Dr. Thorn promptly telephoned two prominent laymen in his church, told them the amount of money needed



Riverside

October, 1958



Pleasant Valley



Woodlawn Avenue



Park Avenue



Highland Crest



Maple Hill

for the land, and just as promptly secured \$3,000 from each of these men to complete the transaction. So Woodlawn Avenue, with a resident membership of 158, is off to a good start. Clark Holt is the pastor.

On the return trip to Topeka, we stopped in El Dorado to see the Park Avenue Church, of which Max J. Angell is pastor. This church, organized in June, 1955, with a membership of 30, now has 127 members. Its first building unit, erected at a cost of \$40,000, is largely a product of Churches for New Frontiers.

CONCLUDING our study in Kansas City, we went first to the First Church, Highland Crest, Donald A. Jones, pastor. Now only two years old, this church has a membership of 151, with a Sunday school enrollment of 290. A growing community assures this church of still greater things to come.

At the Maple Hill Church, Leslie Rhodes, pastor, we found further evidence of the value of the Churches for New Frontiers campaign. This church has 200 members, mostly young married couples. Average attendance at the Sunday school is 180. Had funds from the Churches for New Frontiers campaign not been available, this church, as is true of hundreds of other new churches, would not have been in existence today.

One of the most complete and most beautiful buildings we saw in the state was that of the Prairie Church in suburban Kansas City. Loans from the Home Mission Society and generous offerings by members of the

church made the first unit (the sanctuary) of this building possible, and just recently was completed an educational unit that cost \$36,000, financed entirely by the church. It hardly seems possible that in 1941 the spot on which the church now stands was part of a dairy farm. F. Lowell Cormack is the pastor.

At Shawnee, a fast-growing suburb of Kansas City, we found the Antioch Hills Church just getting started. A loan from the Home Mission Society will enable the church to pay for its first building unit, to cost approximately \$30,000. The pastor is Wallace Lewien.

A mission that had just dedicated a new building at the time of our visit, was Victory Hills, Kansas City. This new building was the fulfillment of a dream of the Brenner Heights Church, of which Victor L. Trower is pastor. Brenner Heights negotiated a loan from the Home Mission Society, and the dream came true.

And here the story of a summer's journey must end, with only a small part of it told. My sincere apologies to the many churches we could not visit, and my deepest gratitude to all who helped to make this journey possible. If I have succeeded in giving a favorable impression of the churches I saw at work, and if I have to any extent created a desire to see more churches established on the frontiers of growing America, then the journey was well worth while.

In my mind the journey was not far different from those I had made to Latin America, to Alaska, to Asia, to Africa, to Europe—where, in one place as in another, is the growing edge of the church.



Prairie



Antioch



Victory Hills

MISSIONS

Among the Current Books

INTRODUCING THE NEW TESTAMENT. By Archibald M. Hunter. The Westminster Press. \$3.00.

This revised and enlarged edition of a practical book, first published in 1945, includes nine epistles previously omitted. After a compressed review of the language, text, canon, and contents of the New Testament, a comprehensive study of each Gospel, Epistle, and Writing is presented in an enlightening style. The essential unity of the New Testament message centers around "The Story of Salvation." It is this "Word from the Beyond for our human predicament" that gives the Bible a distinct place in the religious literature of the world. Dr. Hunter, professor of New Testament, University of Aberdeen, Scotland, is a stimulating writer, possessing the rare ability of being able to detect the heartbeat of his subject and channel its life-giving energy into the lives of those who seek it.

OUR FAMILY WORSHIPS AT HOME. By Anna Laura and Edward W. Gebhard. Abingdon Press. \$2.50.

This book contains a seven-week series of forty-nine daily devotion-discussions, with prayers, poems, hymns, and questions which illustrate how family worship can be developed from questions children ask. Some of the questions dealt with in this volume are: "What should a person do when classmates are cheating in a test?" "What do you do when others are rude or resentful toward you?" "Why are some 'good' people hard to live with?" "Why is another person, living constantly under pressure, so understanding and easy-going?" These model devotions are created by the four children in the family, as well as by the parents. One feels that here is a family where children's questions are being answered honestly, and where a conception of the Christian faith is given which is intelligent as well as reverent.

PRACTICING THE PRESENCE. By Joel S. Goldsmith. Harper & Brothers. \$2.50.

The author of this book is a teacher and healer. His material is along the line of New Thought, based on Christianity and Buddhism. He is sure that God is impersonal and refers to God as "It." But God is also infinite, eternal, universal, impartial, and omnipresent. From this God, Mr. Goldsmith receives great help. His religion is, of course, the same kind of mysticism that permeates many of the vari-

ants of Christianity that give a prominent place to healing. God is Eternal Life. Each of us, runs the argument, if we practice the presence enough, can have moments of Christhood.

MEDITATIONS FOR YOUTH. By Walter L. Cook. Abingdon Press. \$1.75.

These thirty-nine terse and pointed meditations, based upon verses from the Ten Commandments, the Lord's Prayer, the Twenty-third Psalm, Matthew 25:6-13, and First Corinthians 13, deal with the related subjects of obedience, trust, prayer, service, and love. The author understands young people, their emotional and spiritual needs, and ministers to both in these unique meditations.

THEOLOGY IN CONFLICT: NYGREN—BARTH—BULTMANN. By Gustaf Wingren. Muhlenberg Press. \$3.25.

This is a comparative study of three Continental theologians by a Swedish professor of theology. Karl Barth begins by positing God and man as two different kinds of being, but Barth's theology is man-centered. Barth has put the incarnation in the place of the resurrection. Barth remains within the framework of Schleiermacher's theology. Bultmann defines guilt as "lack of self-realization." Salvation is self-realization. Nygren's solution of the question of guilt does not satisfy the author of this volume. This is a careful study of certain technical problems in Continental theology today.

JONATHAN EDWARDS THE PREACHER. By Ralph G. Turnbull. Baker Book House. \$3.95.

This is a study of Jonathan Edwards as a preacher and theologian. Edwards is portrayed as a man who lived by the highest standards of the ministry. He was an indefatigable worker, spending as many as thirteen hours a day in his study, and writing prolifically. Believing that he spoke for God, he did not run away from difficult and unpopular themes. Appended to this book is a chronological table with reference to Edwards' preaching and published works, a classification of sermons studied, an analysis of selected sermons, and a complete bibliography.

FIFTY-TWO STORY SERMONS. By Benjamin P. Browne. The Judson Press. \$2.50.

Dr. Browne is a master of the art of visualizing his thoughts so that

others may see, as well as read, what he has to say. This ability is especially invaluable in talking to children. Twenty-one of the stories may be used for various occasions; the remainder are dedicated to special days. Many of the stories were written for, and told to, children, by the author when he was in the active pastorate. They are reverent and dramatic. They convey a spiritual message that is applicable to children's interests. The first eight chapters suggest various ways in which a pastor, through the use of sermons, prayers, and hymns, may bring children of the junior age group into a vital relationship with God and the church. These sermons also furnish excellent illustrations for sermons of interest to adults.

TWELVE BASKETS FULL. By Margaret T. Applegarth, Harper & Brothers. \$3.00.

The inimitable Margaret Applegarth has done it again, but better than ever before, if that can be possible! This reviewer finds this most recent production of her facile and talented pen a superior piece of work in many ways. The unity of theme—Christian stewardship—is maintained consistently and with true literary skill throughout the book. The choice of illustrations is fresh, dramatic, and altogether relevant. The change of pace in style throughout the book is arresting and invigorating. The reader will find stories, dramatic pieces, and pithy exposition in a most readable sequence.

IN THE SIGHT OF THE LORD. By Stephen F. Bayne, Jr. Harper & Brothers. \$2.00.

Here are eight meditations for the Sundays in Lent, Ash Wednesday, and Good Friday. Each address is centered around an instance in which Jesus looked at people, scenes, or things, and the author explores what he saw and what that sight meant. Meditation, or "mental prayer," has sometimes been described as "disciplined day-dreaming." These meditations definitely cause the reader to think, and therefore to worship God with his mind.

IN SEARCH OF A CROWN. By Helen B. Emmons. Abingdon Press. \$1.75.

This is an age in which queens are crowned for all kinds of sports, events, and merchandise. Mrs. Emmons writes about seventeen crowns of spiritual grace: A Crown of Womanhood, Devotion, Sorrow, Friendship, Hope, etc. These "Devotions for Women" are beautifully written. There is a spirit of dignity, reverence, and charm about them that is conducive to soul-searching prayer.

Have You Ever Wondered . . . ?

By BETTY A. ISBISTER

AS PASTOR, active layman, or woman, have you ever wondered how to acquaint the new members of your church with American Baptist beliefs . . . how to interest them in American Baptist mission work at home and overseas . . . how to enlist their support in the program of their church and the larger program of the American Baptist Convention? Many leaflets, pamphlets, and books are available to help you help these newcomers discover the great task confronting the Christian church today as it seeks to minister to a world in need.

American Baptist Beliefs

For those who would like to know more about American Baptist beliefs and heritage, we recommend:

"Faith and Fellowship"—an excellent booklet designed to acquaint new members with the beliefs of American Baptists and the work of the American Baptist Convention. Single copies, 85 cents; ten or more, 75 cents.

"The Story of a People—the Baptists"—a leaflet describing the twenty-six kinds of Baptists, how they were organized, their beliefs, number of churches, and membership. Price, \$2.00 a hundred.

"When You Choose an American Baptist Church"—a leaflet explaining the beliefs and witness of American Baptists, and how they serve the needs of the people. Price, \$2.00 a hundred.

"Baptists in Conventions"—a leaflet tracing the organization of American Baptists, their missionary work, the advantages of belonging to a state convention and city society; cooperation in interdenominational endeavors; and the future for convention churches. Free.

Home and Foreign Missions

For those who would like to know more about American Baptist mission work on the home front, we recommend:

"Hello Neighbors!"—a basic leaflet on the home-mission study theme for 1958-1959. Free.

"Vignettes No. 13"—a leaflet containing little sketches from the mission fields. Free.

For those who would like to know more about American Baptist mission work overseas, we suggest:

"Is the Space Age Here in American Baptist Foreign Missions?"—an excit-

ing new leaflet replacing the popular "How Up to Date Are You?" It pictures Baptist mission work as a three-stage rocket. Free.

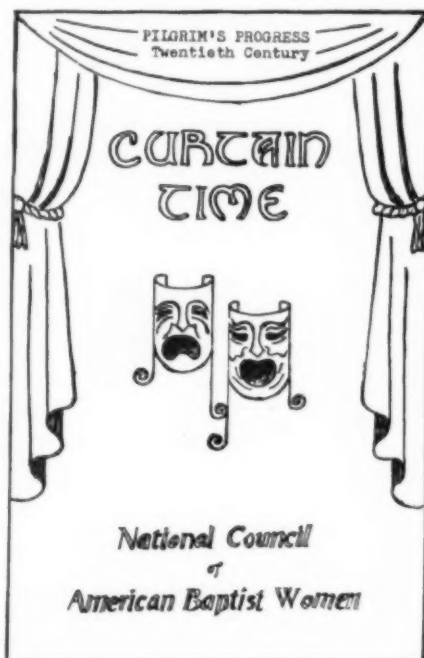
"The Roving Reporter"—a leaflet containing data on American Baptist mission fields overseas. Free.

Woman's Work

For those who would like to know about the work American Baptist women are doing throughout the convention:

"American Baptist Woman Power"—a leaflet illustrating the important part women have played and are continuing to play in the work of the convention. Free.

"Women Share in the American



"Pilgrim's Progress, Twentieth Century" is a new play in the popular Curtain Time Series, written by Irene A. Jones, associate executive secretary of the division of foreign missions, National Council of Churches. It was written for the National Council of American Baptist Women. It is the story of the American Baptist missionary twins—Helen Benjamin, of the Foreign Mission Societies, and Mrs. George B. Martin, American Baptist accredited observer to the United Nations. Copies are available from the Department of Literature, 152 Madison Ave., New York 16, N.Y. Price, 25 cents. This is No. 5 in the series

Baptist Program"—a leaflet describing what the individual woman can do in her church and her larger fellowship opportunities. Free.

"Mites That Became Mighty"—a leaflet outlining the importance of the Love Gift of American Baptist Women and what it accomplishes. This leaflet has replaced "Autobiography of a Love Gift." Free.

"Love Gift Dedication Services" (1958 edition)—an attractive booklet containing suggestions for Love Gift chairmen; how to publicize the Love Gift in the church; methods of presentation and Love Gift services. 50 cents each.

"Pilgrim's Progress Twentieth Century"—a new play in the "Curtain Time Series," written by Irene A. Jones, which may be produced by a church, association, or state denominational or interdenominational group. This play is No. 5 in the series. 25 cents each.

M. & M. Benefit Board

For those who would like to know the protection and assistance offered to ministers and missionaries through the Ministers and Missionaries Benefit Board:

"Three Shields"—a leaflet describing the benefits derived from the Retiring Pension Fund; Family Health Plan; and Grants in Aid. Free.

"Come Up Higher"—a devotional leaflet based on Psalm 121, illustrating the higher service provided to ministers, missionaries, their wives, widows, and dependent children by the M. & M. Board. Free.

For those who would like to help the more than five million persons overseas who will not have sufficient clothing to protect them from a rigorous winter:

"Let Your Idle Clothing Go to Work"—a leaflet, produced by the world relief committee, describing the urgent need for clothing and where and how it may be sent. Free.

For those who would like to receive materials telling about the work of American Baptists around the world, we suggest a subscription for "New Literature." For \$1.50 a subscriber receives a copy of *A Book of Remembrance* (1959 edition mailed around December 1); four issues of *The Secret Place*, the excellent devotional booklet used by thousands to supplement their Bible reading, or for meditation or family worship; new leaflets produced by the Council on Missionary Cooperation; and other leaflets and booklets from the various societies and agencies within the convention. Packets are mailed on a bi-monthly basis.

The above materials, and many others, are available from the Depart-

MISSIONS

ment of Literature, Council on Missionary Cooperation, 152 Madison Ave., New York 16, N.Y. Help the newcomers in your church discover the opportunities that are theirs to share in the great ongoing work of Christ.

'A Book of Remembrance' Ready Soon

The new 1959 *A Book of Remembrance* is in production and copies will be available within a few weeks. Priced at only \$1.00, this book contains information about American Baptist work at home and abroad; the work of The Board of Education and Publication; the outreach of state conventions and city societies; the Ministers and Missionaries Benefit Board; and the function of the various councils and committees.

Also in the book are the birthdays of missionaries (both retired and active) and other workers; a complete directory of national, state, and city organizations; an enlarged subject index, and other features. Here, in one volume, is the information you need about our American Baptist world mission.

Orders for over nine thousand books already have been received. Do not delay. Order a copy today from your nearest Baptist book store, or write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

Additions to Film Library

Your Baptist Film Library is now distributing eight powerful 30-minute motion pictures, based on the application of the gospel of love to everyday needs, called "The Way" series. They are: *An Eye for an Eye*, *The Tourist*, *Give Us Tomorrow*, *Homecoming*, *Labor of Love*, *The Better Lot*, *Ceiling 5,000*, and *Immortal Love*. Consider the use of these films for your men's or women's group, family night, youth group, or community group.

Five new "Our Children" series films are now completed and available. The titles are: *First Impressions*, *God's Christmas Gift*, *Half-Inch of Selfishness*, *Spending Money*, and *Turn the Other Cheek*. Plan your programs now for a parent-teacher group, or a family-night gathering.

The church's responsibility to help its laymen and women recognize their Christian responsibilities in daily work is stressed in the new 14-minute art drawing, color filmstrip *The Biggest Thing in Middleville*. This has an accompanying 33 $\frac{1}{3}$ rpm record.

Your Baptist Film Library will be happy to reserve any of these visual materials for your use.

October, 1958

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Japanese Torchbearers in High Places

By WILLIAM AXLING

[Over a period of half a century, William Axling grew into identification of himself with the people of Japan. That he achieved his aim of identification is eloquently manifest in the honorary citizenship granted to him by the City Council of Tokyo. Also, the invitation from the Emperor for a special audience with him would have been a signal honor by itself, but the Emperor crowned the occasion by awarding him the Second Order of Merit of the Sacred Treasure! The title of this award sets one to thinking—merit, sacred, treasure,—surely among the goals of man's deepest striving.]

[So it is natural to turn to Dr. Axling for a definition of the statement so often made about Christians overseas—a very tiny minority, it is true, but wielding an influence out of all proportion to their numbers. This was said again and again during the past year in the materials provided for the study of Japan, where Christians, after a hundred years of evangelization within the island kingdom, number today about one-half of 1 per cent of the population. Surely this is a country where one may ask for specific proof of the claim to the leavening influence of the few. Fortunately, within our Baptist missionary ranks there is this author who can write from close

friendship with these torchbearers who are in high places.

[To walk with these leaders in the variety of labors they represent is also to catch a glimpse of the breadth of interest and occupation of this great missionary statesman, Dr. Axling.]

[This article will appear in two parts, the first half in this issue and the second in November. If you are not retaining complete copies of MISSIONS for these two months, here will be something to clip and file, so that the whole panorama will be before you for future reference.]

[We now begin our itinerary from church to bank, to the lawyer's office, to the Diet, to the office of the premier.]

Part I

ONE OF THE EVIDENCES that Christianity has taken firm root in the soil and soul of Japan is the fact that the front-line leadership of the Christian movement in that nation has been taken over by the Japanese.

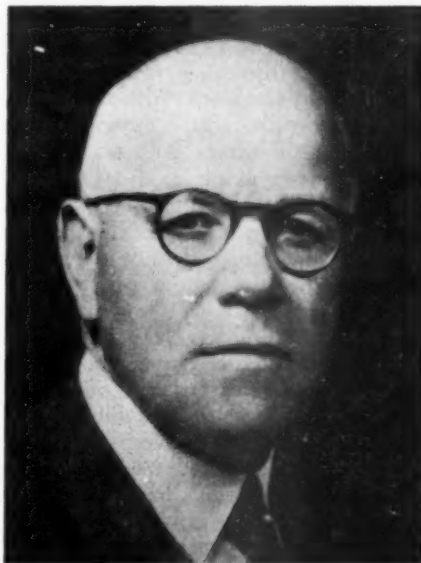
The pastors of the more than two thousand Protestant churches are well-trained Japanese. The principals, deans, and 98 per cent of the faculty members of the 216 Protestant educational institutions are specially trained Japanese. This is true of every area of Christian endeavor. Missionaries are still standing by as cooperators and collaborators—they are needed and wanted—but out on the long, thin fighting front, the personnel is predominantly Japanese.

This is as it should be. Japan and Asia can never be evangelized by foreign personnel. The Christians of Japan and Asia must carry the brunt of this titanic task. They must pick up the torch and Christianize their own people.

Christian torchbearers in Japan are not limited to pastors, teachers in Christian schools, and welfare workers. Many are unheralded laymen and laywomen. Among them are national figures who are planting the flag of Christ in strategic places.

Influential Minority Group

Although Japanese Christians are a minority group—one-half of 1 per cent of the population—they tower



William Axling

tall, far beyond their numbers, in every phase of the nation's life. The results of the recent general election of members of the Lower House of Parliament (Diet) abundantly bear out this fact. Of the 467 elected, twenty are Christians. These twenty without exception are front-flight folk, not only in the political line-up, but in cultural, educational, and industrial circles. They are high lights along the Christian front.

T. Katayama

Their national status and past records speak for themselves. T. Katayama has served the nation as premier, the highest and most influential political position a citizen can attain in Japan. He was one of the founders of the Social Party, the chief opposition party in the Lower House, and for many years was its president. He is serving his ninth term as a member of the House and has played a creative role in that legislative body in behalf of the underprivileged.

Mr. Katayama is prominent in the legal profession. Having served as premier, he ranks high in the political world. At the same time, he is one of Japan's dedicated lay evangelists. In 1959, Japanese Protestants will commemorate the one hundredth anniversary of the opening of Protestant work. They are now engaged in a nation-wide preanniversary evangelistic campaign, and Mr. Katayama is one of the lay promoters and lay evangelists in this evangelistic thrust. A firm believer in the Bible, he translated the *Shorter Bible* into Japanese and made it available to Japanese readers.

T. Kitamura

T. Kitamura, a banker, has served the nation as minister of finance. He also has been minister of transportation. He is a man of large dimensions. Not only is he taller than the average Japanese, but he is tall in mind and tall in heart. He is recognized as an authority in the world of finance, and during his six terms as a member of the House he has majored in that field.

Although a man of large affairs he takes time to head up the important Christian Literature Society, which produces and distributes the larger share of Christian literature in the Japanese language. He chairs the boards of trustees of several Christian colleges. Deeply interested in every phase of the kingdom enterprise, he is ever alert and ready to go the second mile in Christian service.

M. Sugiyama

M. Sugiyama has served as vice-president of the Lower House and is in his eighth term. While still a student, he felt the call to champion the

cause of the nation's forgotten folk—the overtaxed, hard-driven tenants on the farms, and the semiserfs in the factories. Early in his professional career he came in contact with Toyohiko Kagawa. They found that they were kindred spirits and had similar goals in life. They teamed up, and for half a century they have striven to emancipate the peasants and give labor a fairer, fuller chance.

Serving as a voice for the voiceless, Dr. Sugiyama, as a member of Parliament, and Dr. Kagawa, as a citizen-at-large, have pioneered in bringing in a new day for the toilers both in the factory and on the farm. Neither of them, however, has reached his chief objective. Almost half of Japan's population is rural. A large part of the other half is industrial. Both of these areas still lie untouched beyond the Christian church's evangelistic reach. The Macedonian cry keeps beating on the minds and hearts of these two front-line pioneers, and although both are past seventy years of age they are in a supreme effort to plant the cross in this virgin soil.

With such Christian leaders, the work of the kingdom in Japan will

gain ground. Seeds have been planted and new leaders shall rise.

S. Matsuura

S. Matsuura has held the rank of cabinet minister, serving as minister of labor. Japan's migraine headache is her limited land and her fast-growing population. Ninety million people increasing at the rate of one million a year are doomed to eke out a precarious existence on a land area no larger than the state of Montana. And 85 per cent of that area is mountains—niggardly mountains that boast forty-six active volcanoes, but have few deposits of the raw materials necessary for an industrial program.

Mr. Matsuura has made his mark during his membership in the Lower House—he is on his seventh term—as one of the main movers in opening up the island of Hokkaido and developing its resources: timber and coal, dairying and agriculture. His major motivation, however, has been to develop the spiritual life of the pioneers on that northern island. Two Christian colonies have been formed, and in the cities Christianity has taken deep root.

(To be concluded in November)

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Children of Hopiland

By JAMES G. DENNY

ONCE AGAIN it is sharing time from us at the First Mesa Baptist Mission in Polacca, Ariz., to American Baptists across the country. It is a thrilling experience to receive your letters and White Cross gifts and to meet many through personal visits to our field. Our work with the Hopi Indian people can expand only through your interest and prayers.

The greatest hope for the future lies in work with the children. We are delighted with the interest shown in our two newly established nursery schools. The program is limited by staff, resources, and space. We work with the three-, four-, and five-year-olds in one room, with an occasional mother to help. A valid reason for conducting the schools is to help the small children to adjust to the government day school. The government school teachers and the children's parents heartily favor the new program.

Considerable emotional turmoil characterizes the children at all times, but reaches its peak at the time of the

traditional fertility dances and ceremonies. The parents give the children little or no discipline during the year. One day during this season the Kachina's, or masked men, seek out the children from their hiding places and beat them brutally with a whip made from the rough strong leaves of the yucca plant. This once-a-year disci-



Worshippers outside the Sunlight Baptist Mission, Second Mesa, Arizona

MISSIONS

pline is supposed to make the children good for the coming year. Obviously it does not work.

On the day when the disciplining took place, the atmosphere about the mission was charged with unrest and tenseness and a strange quiet. There was a knock at our door, and a ten-year-old boy ran inside. He was breathing hard and there was fear in his eyes. He was obviously running away from the whipping Kachina. The Kachinas are supposed to stay on the mesa, but many old ways are breaking down and this rule was broken by the next knock on our door. One of the old men had literally ridden his horse right up to our doorstep. Another man in full Kachina regalia stalked about the mission property.

We had not planned to hide the boy who had sought refuge with us, but neither would we permit these men to enter our house and claim the child for pagan purposes. We told the men that we would surrender the boy only to his own family, if they would come without the Kachina. After much persuasion, the men went away. Finally the boy's grandfather came in his truck for his grandson. This incident made us realize more than ever the urgent need for Christ's love to replace the Kachinas' rule of fear.

We are thankful for the increased interest and regularity of the members of the girls' club. The older girls dubbed themselves the Upward Girls, and their song and covenant helped to solidify them into a unified and stable group. We attempt the fulfillment of individual needs as expressed through the action of the total club. Following a Christian wedding in the mission church, the girls impersonated each member of the wedding party, with the aid of crepe paper and ribbons.

Far from being just another act of play, the experience provided an opportunity to demonstrate the Christian way as contrasted with the Hopi. Hopi weddings are completely different from anything done in the Christian church. There is a great deal of hair washing, corn grinding, and ceremonial acts, most of which work considerable hardship on the bride. Only three of the twelve girls, who are members of this club, are Christians.

New Community House Kitchen

The new community house kitchen, when completed, will be an immense aid in club programming and other mission activities. Fifty place settings of table service given by a group in Indiana are already in use. Also in use is a new forty-eight cup coffeemaker. Through the generosity of some individuals and a church group in California, we have a double sink, hot-



Lovely Indian American children, of the First Mesa Baptist Mission, Ariz.

water heater, and a gas stove and fittings stored away pending installation.

Our church people voted to do the installation and to finance the materials with money raised through projects. Thus far the water, gas, and sewer lines are almost completed; the butane tank is installed; and the cabinet work about the sink is almost completed. Our men have donated forty hours of labor. The water line will be extended to the church, so that the baptistery will no longer have to be filled through a 150-foot garden hose. This will be a great help.

The Hopis are undergoing a time of tremendous transition. Throughout this period of change they must have solid and meaningful direction; otherwise they will be figuratively and literally lost. The challenge to present the gospel of Christ to these people is great.

Greetings from Hopiland

By FRANCIS M. HUBBEL

We send you greetings from Hopiland and our sincere appreciation for your earnest prayers and support of the mission work among the Hopi Indian people at the Sunlight Baptist Mission, Second Mesa, Ariz.

Our newly organized Woman's Mission Society is active. Canned goods were contributed to a mission hospital as a Thanksgiving project. In January the group entertained the Polacca Woman's Mission Society. The home-mission study theme, "Christ, the Church and Race," was emphasized through the presentation of a skit, "Friendship Store," which demonstrated the futility of prejudices, and the showing of the film,

The Broken Mask, which inspired the group to plan a field trip to help a minority group in the Phoenix area.

Mission Study

A group of junior girls enjoyed a new and worth-while venture in mission study by cooking and arranging a Japanese meal at the parsonage. They entered the dining room wearing sandals and ate with chopsticks, which articles they made themselves. The girls brought old nylon hose to send to Japan.

In March, some youth groups visited the missions to learn of our work and to help with work projects. In addition, we enjoyed a visit from members of the American Baptist Foreign Mission Societies, following their meeting in Phoenix. A potluck dinner featuring Indian food, tours of the Hopi and Navajo fields, and a pageant of the work directed by Mrs. Hubbel, with special music by Indian choirs under the direction of Mrs. Denny, of Polacca, and Mrs. Jackson, of Keams Canyon, were entertainment features.

The work at the village of Shungopov is a burden on our hearts. There is agitation against Christianity, but there is a desire of a segment to learn about Christian ways. We have plans to secure a trailer and to remodel it as a meeting place for services and activities. We have already secured a place to put the trailer, which is encouraging.

The other day our interpreter's son remarked, "Next week I'll be eleven years old. Oh, boy, then I can go to Tonto Rim Baptist Camp!" Our state Baptist camp is beginning to have meaning for our boys and girls. Our prayer is that the camping experience may be instrumental in reaching our boys and girls for Christ.

MISSIONARY AND STEWARDSHIP EDUCATION

Tithing Materials

TITHING and stewardship materials are available from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

HANDBOOKS: *Learn to Give—Give to Learn*. Dated for 1957, but full of good ideas for a year-round stewardship program. Reduced to 15 cents; *Tithing in Your Church*. One copy free.

BOOKLETS: "Why Tithe?" By William J. Keech. 30 cents; "Stewardship Facts, 1957-1958." Reduced to 20 cents; "Stewardship Discussions." By Glenn Asquith. 10 cents each; 75 cents a dozen.

TURNOVER CHART: "We Have Come to Talk with You." 20 cents.

POSTERS: "Choose Ye This Day," "Every Baptist a Tither," "How Much of Yourself Will You Give?" 15 cents each.

LEAFLETS: "Don't Miss the Point!" "How to Figure the Tithe," "Why Tithe Through My Church?" 50 cents a hundred; "Priorities," \$1 a hundred; "Me Pledge? Not I!" "Successful Giving," "Tithe Talk," "Your Investment in the Kingdom," \$2 a hundred.

PLEDGE CARDS: "Fellowship of Tithers," purse size or desk size, free; "My Purpose to Tithe," 20 cents a hundred; "My Tithing Pledge Card," 50 cents a hundred.

MOTTO: "The Tithe the Lord's," five to a church, free.

CALENDAR: "Tithing Adventure"—a four-week program, one to a church, free.

AUDIO-VISUAL AND RESOURCE LISTING: *Audio-visuals for Your Tithing Adventure*, one to a church, free; *Stewardship Bibliography and Audio-visual Aids, 1957-1958*, one to a church, free.

Please send cash with order and add fifteen cents for each dollar's worth of material for postage and handling.

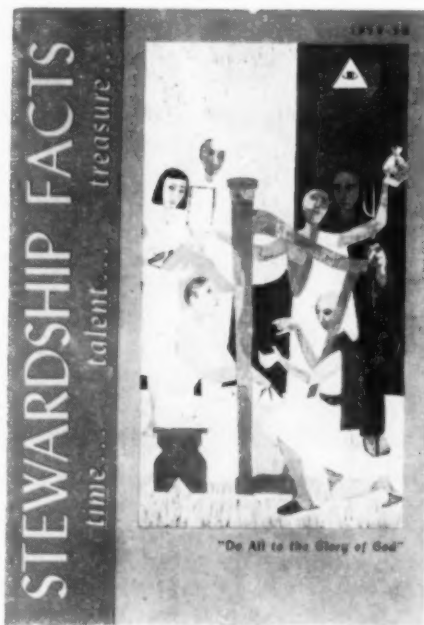
The 1958-1959 *Stewardship Facts* may be had at thirty cents from your nearest American Baptist Publication Society book store.

Neighbors Across Borders

In Alaska, a man harnessed his dog team and drove into the Arctic wastes to fight a battle within himself . . .

In Cuba, a boy whose face was slowly being destroyed by gangrene reached eagerly for the help offered by compassionate friends . . .

In the Dominican Republic, two women began alone and unaided to build a church . . .



This 1957-58 booklet on stewardship will be found very helpful. It has been reduced to only 20 cents each. All church families should have a copy in their homes. Order from your nearest American Baptist Publication Society book store. 1959 edition, 30 cents

In Puerto Rico, a man threw away his machete and sought a new life away from the fields . . .

These individuals are among the millions in our North American neighborhood who are struggling to fulfill needs, to solve problems, to find answers in their spiritual seeking. Their stories are told in books that have been published for use in the churches in connection with the study theme "Christian Concerns of North American Neighbors."

"One of the intriguing quirks of human nature is to overlook the near-at-hand," James Hoffman wrote in *Concerns of a Continent*, one of the books produced for this theme. "It is a safe guess that millions of North Americans know more about Korea than about Cuba, have a livelier concern about missionaries in India than about their brothers in Alaska. We keep up with what goes on across the ocean; what goes on across the border often escapes our notice."

Correcting the lamentable ignorance of church people in the United States and Canada regarding neighbors across the border, is one of the purposes of the program materials published by the Commission on Missionary Education, acting as the agency for twenty-eight Protestant denominations.

However, the denominational representatives who planned the study aimed at something considerably more comprehensive than simply enlightening congregations as to "what goes on where" in our continental neighborhood. The ultimate purpose is to discover, through examining life in the various countries, what concerns are shared by North American Christians and what insights we have to give one another.

Geographically, the study ranges from the northernmost tip of Alaska to the tropical islands of the Caribbean, and reaches half-way across the Pacific to embrace Hawaii. Topically, it covers such subjects as patterns of religious discrimination and cooperation, poverty, health, education, and the many other facets of human need that touch the Christian conscience.

The most unique characteristic of the program is that the groups making the study in the United States and Canada will look at their own countries as part of the continental neighborhood, not simply as centers for mission-sending agencies. They will consider their own national problems, comparing and contrasting them with those of other areas, trying to discover where they can offer neighborly help and at what points they can, in Christian humility, learn from others. In short, those who make a really effective study will need to look in three directions—north, south, and inward.

Lists of the variety and scope of the materials planned for such a study may be found in "Resources for the School of Missions" and "Friends Through Books." These lists may be had from your state or city director of Christian education.

You and your church friends can have some profitable fun and an enriching spiritual experience as you meet together in formal and informal sessions to explore the great North American neighborhood and its problems. You will find your vision widening inch by inch, page by page, project by project, session by session. The experience will be unforgettable, for never again will your thinking suggest the words of the biblical questioner, "And who is my neighbor?" You will know that your neighbors are the men, women, and children across many borders whose concerns you have learned to share.

Annual Churchmen's Week

The churches are invited to set up two opportunities for the expression of the faith and dedication of its men during Churchmen's Week. One of these is Laymen's Sunday, October 19; the other, a United Fellowship Rally on Wednesday, October 22.

MISSIONS

Some suggestions for the rally are listed in a leaflet distributed by United Church Men, 257 Fourth Ave., New York 10, N.Y. This rally will be for men of all the churches in the community.

On Laymen's Sunday, some churches have had a men-and-missions emphasis and may do so again this year. The entire service may be the responsibility of the laymen, including a symposium on a missionary theme, such as "Operation: Gospel"; or "The Unfinished Task of the Church"; or "The Christian Mission in Today's Crisis."

Send for literature at once.

The Bible



Book of the Month

OCTOBER

1 and 2 Timothy,
Titus

NOVEMBER

1 Kings

DECEMBER

Luke

1 and 2 Timothy, Titus

The Timothy addressed is mentioned in eight of Paul's letters. He is a presbyter (elder) or bishop (overseer), with administrative functions at Ephesus in Asia Minor. Titus, who is mentioned in Galatians and 2 Corinthians, is a presbyter in a country district of Asia Minor.

The three pastoral letters are directives and messages addressed by Paul to these young ministers. They are all three concerned with sound doctrine, Christian behavior, and church organization.

The practical side of church life must now be considered after the high spiritual enthusiasm of earlier days. The church must be regulated. Church officers must be qualified. Efficiency must come through organization. Morals of the Christian community need correction. Each church should have a presiding officer and his assistants, the deacons. Novel religious speculations which are impractical are to be avoided.

In the midst of rising confusion about beliefs, these Christians had the words of Jesus, the letters of Paul, and the Old Testament to fall back on. New teachings conflicted with these. To Timothy, Paul writes: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

In these letters we see the church settling down to its everyday problems and age-long task after the early high enthusiasm of its Pentecostal experience.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

'Making New Friends'



Dr. Dahlberg visiting Kodiak, Alaska

MAKING NEW FRIENDS

Among North American Neighbors

Around the World

THE BAPTIST BOOK of stories and service project suggestions, *Making New Friends: Among North American Neighbors, Around the World*, is written for primaries and juniors especially for use in studying the current home-mission theme "Christian Concerns of North American Neighbors." The stories are written by our own Baptist missionaries on the field who work with children.

The cover shows Edwin T. Dahlberg visiting the Kodiak Baptist Church. In the book is a story about this visit, entitled "A Private Dream Comes True," by John A. Molletti. The other contents are: helps for the teacher as she prepares to teach and use this book; listing of other helpful materials for leaders, children's books, and picture sets and special helps, such as *Here's How and When*; suggestions of things your class can send to Puerto Rico, Haiti, and Alaska; a picture and information about the special-interest missionary Norman L. Smith and his family, background material about our North American neighbors; the stories them-

selves and pictures that can be cut and used as posters.

What happens to Junette and her friends after going to school in Haiti without enough food to eat? This story, "Because of Jesus," you might use in a worship service.

Perhaps your junior class would like to play a story. "The Evangel" and "An Unexpected Trip" are two exciting stories that would help them to know what it is like to be helped or to be a helper on the Gospel Boat in Alaska.

Primaries might like to play out what it is like to enter a new home, such as in the stories "Carmen Comes to School" and "Paris Comes to Kodiak."

These and other stories can be used for worship, dramatization, information, and story telling.

The "Around the World" section contains stories, service-project suggestions, and special-interest missionary information about George S. Franke, of the Belgian Congo. The stories are from India and the Philippines. This is good supplementary ma-



Mrs. Grace Bunner leading children of Muncie, Ind., in study on Japan

terial for the Judson Graded Courses on "India," "One Great Fellowship," and "Children at Worship Around the World."

If you want Baptist material to use with the Friendship Press material, this book is for you. Recommended for every primary and junior teacher in a school of missions. Available at 75 cents from your nearest American Baptist book store.

'Missionary Stories To Play and Tell'

This delightful collection of twice-told tales was gathered from some of the most popular books of primary and junior stories published by Friendship Press in the last five years. It contains many of the stories recommended for use in informal dramatization by Elizabeth Allstrom in her recently published *Let's Play a Story*, and is a companion volume to that book.



Many of the stories in this collection are happy vehicles for the use of puppetry, pantomime, role playing, and other types of informal dramatization. Some are particularly apt for tell-a-story time. The tales are from many lands. The characters in the stories, the problems and their con-

structive solutions, will help children who play and hear the stories to achieve a better understanding of themselves, the world around them, and the greater world beyond. Mothers and teachers who use stories will find this book to be of great value in teaching. Available at American Baptist book stores at \$1.95.

New Color Filmstrip—'Rudi Comes to Canada'

Rudi leaves his home in Europe, his friends, and his dog, and comes to Canada with his family. He finds life hard at first, since he does not know the language, and finds the clothes, school, and even church strange. At first he thinks the other boys are making fun of him though they try to be friendly to him, particularly at church. It is only when Rudi has done something for them that he really feels at home.

Reading script and instructions accompany this filmstrip. Fifty frames. Sale, \$5.

Order from the Friendship Press, 257 Fourth Ave., New York 10, N.Y.

CHRISTIAN WORLD OUTREACH—The B. Y. F.

New Mission Books

AT ANY GIVEN TIME there is always one area of the world more "in the news" than any other. Today that area is the Middle East. Long dormant, the Middle Eastern nations are now remolding their part of the earth, and the patterns they cast may change the shape of history for all of us.

To help young people understand the revolution, we are studying the Middle East this year. A couple of books that can help us with this study are:

'A Tool in His Hand'

This book is by Ann M. Harrison. It is for older youth and is a biography of Paul W. Harrison, one of the great medical missionaries of the twentieth century, written with affectionate insight by his wife. Here is the story of a man whose courage, patience, and humor helped to sustain him in the work to which his vision and faith called him. In this narrative of the extraordinary achievements of a Christian doctor in Arabia, the reader gains insight into the total work of the Arabian mission and the changing life of the Middle East.

'Pearls Are Made'

A book for junior highs giving the experiences of a teen-age Moslem girl and boy who find a new and exciting life. This well-plotted story moves through a series of absorbing incidents



to a surprising conclusion. Junior highs will spot quickly the difficult problems that face Donna and Hasam, and will be interested in the ways that friends in a Christian hospital and school help them to meet these problems and have a happier life.



Fellowship Guild

Ninth Guild House Party

One hundred ninety guild girls and counselors, from twenty-seven states (including Alaska) gathered at Green Lake, Wis., to discuss the theme "Search Me, O God." There was a balanced program of personal devotions, worship, Bible study, discussion groups, skill classes, guild program conferences, fellowship, and recreation.

Each morning the girls were inspired by the interesting presentations by the Bible leader, Mrs. Jesse Parker, of San Leandro, Calif.

Mrs. Ralph Palmer, of Mansfield, Mass., led the evening Vesper Hour. In her dynamic vesper talks we were stimulated to think of ways to "search" ourselves.

Sandra Schoeninger, of Milwaukee, Wis., national guild chairman, presided at all the meetings with poise and graciousness. Sandy led a guild conference for all the state chairmen which was helpful to them in doing their job in the states.

Sunday afternoon was a big event of the house party. The Guild Prayer Tower, complete with all its furnishings, was officially presented to the assembly grounds. Among those who participated in the service were two of the girls who had this dream three years ago.

Our evening features included a

splendid mission address by our foreign missionary, Beulah M. McCoy, of Sendai, Japan, where she is a teacher in the girls' school; a hike to the Inn area to go through the art gallery; a fashion show full of tips on how to be well groomed from head to foot; tips on how to keep your hair well groomed, by Myrtle Bush, of Pennsylvania, on the Green Lake student staff; an installation service for Kathy Wilsey, of Eau Claire, Wis., our new national guild chairman; and the presentation of the degree of the rose at the women's house party held in the Inn area.

The stirring climax of the week came on the last night during the consecration-communion service, at which Clarence B. Gilbert and Grant F. Anderson officiated.

High tribute goes to all the staff and counselors whose consecration and devotion made the week a success.

Murrow Indian Children's Home

We are thrilled to hear of the new chapters that are springing up here and there across our country. A year ago this month the Ann Judson Guild of the Murrow Indian Children's Home began. Here is its story of progress for the year:

"Our guild was organized on October 6, 1957. We have seven members and our leader is Alice Joseph.

"Our meetings have been held on the first Monday of every month. The girls in our guild are assessed twenty-five cents each month, which is our dues.

"We have been studying race relations, personality development, and the Christian home.

"The girls from all three guilds saw a film on Mather School in February.

"Our foreign-mission correspondent

was a missionary from Japan, to whom we wrote in December.

"The social activities of our guild have been:

"(1) A slumber party. We each invited a girl from town or here on campus. This turned out to be quite a success.

"(2) We made little place cards for Mother's Day and took them to the Oklahoma Baptist Hospital in Muskogee."

Bacone College

Another guild organized last year reports its progress as follows:

"The Alma Noble Guild for girls at Bacone College was organized and had its first meeting in October, 1957. We have had a small group actively participating this year. We have particularly enjoyed our program meetings when they have been about the missionary work in Japan. A high point was seeing the filmstrip *One Girl's Story*, at a joint meeting with the Sallie Peck and Ann Judson Guilds.

"In other areas of growth and service, we sponsored a party for all of the girls in the college dorm and their dates. We had great fun doing that. Our service project for the year has been to embroider Indian designs in cross stitch on the draperies for the living room of the dormitory where our college girls live.

"We were encouraged in our work here by the fact that Mrs. Howard Colwell, who is a member of our advisory board, found time in her busy life to embroider one pair of curtains for us. We hope to hang our completed curtains in the living room in time for the Mother's Day tea which we are planning for the Woman's Society and all the women on the campus."



Future Baptist leaders at the ninth guild house party, Green Lake, Wis.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Let's Celebrate!

By NYMAH NOFTSINGER VAUX

EVERY WOMAN loves an anniversary! Indeed, she takes pleasure in planning for celebrations in honor of special events. These events—either days or years—which furnish her with precious memories, are the ones she wants to celebrate.

December 10 is a day for *us all* to celebrate! We American Baptist women must help our churches and communities to become interested in a great event—the tenth anniversary of the Universal Declaration of Human Rights. To nations large and small, rich and poor, on December 10, 1948, word went out that the United Nations had adopted a Bill of Rights for everyone, everywhere. And because of that universal declaration, men and women raised their heads a little higher, looked at their sons and their daughters with new hope, felt a new dignity.

For us in the United States, it was over 150 years ago that the Declaration of Independence proclaimed that men "are endowed by their Creator with certain unalienable rights," and that the purpose of government is to secure these rights. This Declaration applied, however, only to the people in the United States. It was not until 1948, when the United Nations proclaimed the Universal Declaration of Human Rights for people everywhere, that this standard of human rights became universal in the world.

You ask, "Why a Bill of Rights?"

Because peoples all over the world, awakening out of darkness, superstition, ignorance, and want, asked for such a bill. They believed that governments which uphold human rights, strengthen the foundations of peace; that governments which allow human rights to be threatened or destroyed are threatening those foundations. The Bill of Rights sets forth four kinds of rights: (1) personal rights; (2) economic rights; (3) political rights; (4) all-embracing rights; that is, equal opportunity in all areas of life, such as freedom of opinion and expression, the right to education, and so forth.

Why Celebrate?

"All right," you say, "I understand all this, but why celebrate?" On April 5, 1957, the United Nations' Economic

and Security Council urged all member nations to pause, study, and discuss human rights during 1958. The Commission on Human Rights considered that the 1958 celebration should have two main objectives: (1) to show what has already been accomplished by the United Nations in promoting human rights, and to show the great amount of work which still remains to be done before the standards of the Declaration are even near a reality; (2) to afford an opportunity for making better known the rights and freedoms in the Declaration—to renew interest in them and to work toward a better understanding of them.

In the ten years between 1948 and 1958, the Declaration has been translated into seventy-two languages and dialects. It has influenced new constitutions in many countries. It was indeed thrilling to attend a meeting at the United Nations, in January, of the Commission on the Presentation of Discrimination and the Protection of Minorities, and to hear a report of various member nations on the rights of women in their respective countries.

Other subcommissions are examining and investigating the rights of refugees, the political rights of women, the suppression of women and children, slavery, polygamy, the extent of discrimination in education, in religious rights, and in employment all over the world, as well as the degree to which discrimination interferes with political freedom, arbitrary arrest, and the crime of genocide.

"I can understand," you say, "why others should celebrate December 10, but we in the United States have always been concerned about the rights of one another." Let us pause and look at ourselves. During the time when this Universal Bill of Rights was being drafted, the President of the United States appointed a committee of fifteen citizens to investigate the extent to which civil rights are fully enjoyed in the United States. "Freedom from fear," said the President, "is more fully realized in our country than in any other on the face of the earth. Yet all parts of our population are not equally free from fear." Since then there has been much progress in different areas, such as the removing

of the last restriction of the right of the Indian American to vote, the forbidding of discrimination in armed forces, the beginning of complete integration in the public schools, and so forth. Thus, by pressing for a Universal Bill of Rights, we safeguarded our own rights.

Now you ask, "What can we American Baptists do about this celebration?"

What We Can Do

First, think for a moment about the rights *you* enjoy as a woman and as a citizen of the United States. Make a list of them! Indeed, it should cause us to want to examine and discover what are the rights of women in other parts of the world. It would do us no good to spend our time examining other countries and their rights, if we did not search our own souls and ask ourselves questions to see whether we do practice what we preach!

Are Americans being denied any of their basic rights: freedom of conscience, freedom to vote, freedom to worship, equal opportunity in employment, in housing, and in education? Are we?

Second, let each one of us send for the booklet "In Your Hands—a Guide for Community Action," priced at fifty cents, which may be ordered from the Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y. It suggests that you gather together a group of concerned people: the chairman of your Christian social action committee, the chairman of Christian social relations of the Woman's Baptist Mission Society, and the pastor, who could appoint the larger committee. Then decide how to proceed. Perhaps your observance of this tenth anniversary will be within your own church fellowship, or you may catch the greater vision and see how the entire community can be drawn into the celebration. This booklet is full of suggestions: how to organize the committee; how to plan; how to inform the public; how to publicize the anniversary.

Third, send for a copy of the "American Baptist Resolutions," and read what Baptists have to say about such an observance. This, too, is available from the Council on Christian Social Progress; one to ten copies for each church, free; \$1.00 for one hundred copies.

Fourth, read Mrs. George B. Martin's editorial in *The American Baptist Woman*, fall issue, 1958, and make use of her program "Everyone Has the Right . . ." in the same issue, page 28.

Remember, every woman loves an anniversary, and celebrations can be fun!

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Northern Trails

By LOUISE EAREHART

SCRIPTURE: Psalm 121.

HYMN: "O God, Our Help."

DEVOTIONS: Deuteronomy 11:12.

Let's take a trail that leads northward
To a land that the Lord has blest
With riches and breathtaking beauty;
There let us linger and rest.
Beautiful land of Alaska!
Out of his infinite skies
The Lord watches over thy people
With tender, compassionate eyes.

SCENE: [*Travel agency. A table with a large globe or map. Leaflets, pictures of mountains or other scenes on wall. Models of airplanes and boats. Two missionaries, preparing to travel, are studying map.*]

FIRST MISSIONARY: We will be traveling over these same northern trails in Alaska that are followed each year by millions of vacationists seeking recreation. Many persons will find quiet relaxation in the peaceful and serene atmosphere of the majestic mountains and scenic wonders of this beautiful land.

SECOND MISSIONARY: You know, this vast land presents a tremendous challenge to us in our work. Think of the thousands living within this area who need the word of Christ.

TRAVEL AGENT: Population has increased in recent years and many of our own military personnel are based in Alaska.

FIRST MISSIONARY: Our American Baptist missions along these northern trails must be enlarged to meet the growing needs of this increasing population.

TRAVEL AGENT: Where are you at work now?

SECOND MISSIONARY: We operate the Cordova Community Hospital, where we minister to both the physical and the spiritual needs of the people. We have churches in Cordova and Kodiak, and we have Christian centers in Ouzinkie and Cordova and the Children's Home.

FIRST MISSIONARY: And don't forget the full schedule of missionary work which is being carried by Norman L. Smith, his wife, Joyce, and their four children. They operate the gospel boat *Evangel*, which has an outreach of twelve different villages. In the summer they board the boat and travel around Kodiak Islands, visiting the salmon canneries, the vil-

lages, fisheries, research stations, homesteaders, lumber camps, and other isolated settlements to teach the Word of God.

TRAVEL AGENT: Boats must be very useful to missionaries, since there are no roads to isolated places. I suppose airplanes are being used more and more.

SECOND MISSIONARY: Yes, they save much time in crossing the vast distances over islands, mountains, and forests.

FIRST MISSIONARY: American Baptists have established other mission homes along the trails of our northern neighbors, too. There is the Children's Home at the Kodiak Baptist Mission, which consists of four cottages. Three of the cottages are located on Kodiak and one is on the island of Ouzinkie, one and a half hours away by boat and less than ten minutes by plane. Each cottage houses a "family" of from twelve to sixteen children, with three adults as "house parents." Each cottage patterns its life as closely to normal family living as possible. Our ideal is a Christian family life.

Each child shares in the work of the home according to his age and ability. The house parents direct their efforts to the Christian rearing of the children. They also participate in general household duties and even find time to work in community activities. The



MOUNTAINS OF THE LORD

improvements and joys which come into the lives of these children help them to appreciate Christ's great love, and they in turn want to accept him. Surely these children's homes are educational plants for the glory of the Lord.

TRAVEL AGENT: I hadn't realized until now what a potent force these mission stations really are.

FIRST MISSIONARY: These people are confronted with many problems, among which are inadequate living quarters and a heavy liquor traffic. Many young people follow in the footsteps of much of the adult population and "find poor means to enjoy themselves"—usually in bars. Any community could use a Christian center, such as the one in Cordova, where young people can find wholesome recreation and associate with Christians. Here they learn to accept the Christian way of life.

SECOND MISSIONARY: Northern trails could lead us into Canada, also. Canada is not an American Baptist mission field, but there are about thirteen hundred churches and missions in the Baptist Federation of Canada. This federation is composed of three conventions: The Maritime, Ontario-Quebec, and Western Canada. They send out about eighty-five missionaries to India, Bolivia, and Angola. In the Ontario-Quebec and Western Canada conventions, the per capita giving was close to seventy dollars. However, the Maritime convention, because of poor economic conditions, lowered the Canada-wide average to about forty-eight a member.

TRAVEL AGENT: I'm glad you came to our agency for travel information. I hadn't realized that there was so much activity in Alaska and Canada. They seem to be doing a fine job of spreading the gospel. Now that I know about these missions stations, I should like to mention them to tourists as points of interest.

FIRST MISSIONARY: The more fully we understand the situation and need, the greater should be our vision and enthusiasm to help those without Christ to say, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."

PRAYER:

HYMN: "We've a Story to Tell."

Enrichment Material

Newsletters from missionaries in Alaska may be ordered from the Woman's American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N.Y. Order from same address *American Baptists in Alaska*.

A Book of Remembrance may be ordered from 152 Madison Ave., New York 16, N.Y.



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

Finding God Anew in Our Hearts

THE CHRISTMAS MEETING of the Men's Fellowship should become a tradition. Through careful planning, the members should truly find God anew in their hearts.

Advance Preparation

Here are two suggestions which may be used in developing the meeting. Be sure you line up your program well in advance. (1) Most churches have Sunday school classes, youth groups, and talent groups that have done much work in planning special Christmas presentations. Some of these talents could be recruited to provide entertainment for your men's group on this evening, and, of course, do not overlook the men of the church who may be well suited to provide these special features. (2) Ask several men of varied ages, background, and experience to prepare five-minute talks on "Christmas When I Was a Boy" or "How We Observed Christmas."

Ask well in advance an especially able man to provide a five-minute devotion on "Finding God Anew in Our Hearts at Christmas." Have it given by candlelight in summary at the close of the evening's program.

Two weeks before the meeting date, send a personal invitation on a Christmas card to all men of the church, telling them of the special dinner plans, the gifts to be brought for the Home for the Aged (or other charitable or denominational institution), and the low-cost joke present for exchanging. Mention some of the program plans for the evening.

Plan the program carefully. The evening might run somewhat as follows:

Hosting

6:00 P.M.—Fellowship time. Host committee will want to station themselves at all entrances to greet the men and see that all are introduced to any who may be new, and to stimulate conversation and guide toward mixing. At one end of the hall might be a table set up with Christmas decorations, and with glasses of cranberry juice with crackers to serve as the first dinner course. Two men of the fellowship might be posted at the table to assist in the serving. Another man might be designated

to direct the placement of the gifts and joke presents under two fully decorated Christmas trees. You will want to have extra gifts on hand for the ones who forgot to bring one.

Dinner

6:30 P.M. During the meal, recorded Christmas music may be played over a hi-fi system or a good record player. There are usually men who enjoy making such equipment provisions. If you are planning to sell the new Christmas album of the Laymen Singers later in the evening, here is an excellent spot for the men to listen to and enjoy this fine music.

Dinner might feature roast turkey (with all the trimmings) and mince pie, prepared and served by one of the women's organizations at a set fee for this special occasion.

Carol Singing. Choose your best song leader for the occasion. Use some of the best-known and spirited carols,

Laymen's Hour Album

A new "Laymen's Hour Christmas Album," recorded in hi-fi Capitol Records studios, will be available on the sacred records label in late October. The new album, featuring the popular Laymen Singers in a series of twelve Christmas selections, will make an excellent gift for anyone owning a record player, and because of its excellent quality it will be a prized possession of every hi-fi enthusiast. Several selections are sung unaccompanied by the augmented twenty-voice Laymen Singers; others are accompanied with special musical arrangements by a twenty-five-piece string orchestra directed by Ralph Carmichael.

The numbers have been carefully selected, some of them familiar carols and some less familiar, but beautiful music literature. In the twelve-inch LP, they provide over fifty minutes of genuine enjoyment for everyone.

The album sells for \$4.50, postage prepaid. If it is not featured in your local record shop or religious book store, you may send your prepaid order to either American Baptist Men, 152 Madison Ave., New York 16, N. Y., or the Laymen's Hour, Box 4114, Los Angeles 41, Calif.

such as "O Come, All Ye Faithful," "Deck the Halls," and "We Three Kings." Have your song leader provide for personal choice selections after these have been sung.

Foster fun and fellowship by having each man select one of the joke presents from under the tree and open it before the others. Spotlight the true spirit of Christmas giving, which is exemplified by the stack of contributed wrapped gifts. Ask for volunteers to deliver these packages to the home or agency of your choice. This can be a rich experience in itself and many men can volunteer. Be sure to remind those who overlooked bringing their gifts that they might still do so before the delivery date.

Program

7:45 P.M. Now set the stage for the presentation of your formal program for the evening. Use such old favorites as "Silent Night," and "O Little Town of Bethlehem." Present your invited guests or the members who have prepared speaking parts.

Following the program, have the devotions for the evening. Choose a reader for the Scriptures. You may want to spend a longer time than usual on the portions dealing with the Christmas story. Appropriate Bible references are suggested above. Have your closing devotional message given by candlelight, by a prepared layman, to emphasize the importance of the chosen theme.

Benediction

Christmas Benediction: [The following may be used, or a substitute, or an original one may be given by the man designated.] "Almighty God, who through thy Son has given us a great light to dawn upon our darkness, grant, we pray thee, that in his light we may see the light. Let the light that is in Christ search our souls and scatter our darkness. Let it shine more and more throughout the world unto the perfect day. And give us grace while we have the light to walk in the light, that we may be the children of light. Amen."

In Brief

Does your December program provide for fellowship, growth, action? *Fellowship:* The host committee responsibilities, the fellowship period, the group singing, the fun of exchanging presents. *Growth:* Grace before dinner, the program itself, the devotions, and benediction. *Action:* Decorating the hall, sending the invitations, providing the recorded music through the "Laymen's Hour" Christmas album, fostering and arranging a gift-giving project for a worthy cause.

MISSIONS

BELGIAN CONGO

What I Heard

"I could not hear what he was saying," commented a missionary as one of the Africans in a discussion group ceased talking. We had clearly heard the voice of the speaker, but his dialect was strange.

Our interpreter meant that he had not understood what had been said. The expression "to hear," meaning to understand another's speech, has been used by others as we have visited several countries in Africa. Always, it has carried the same connotation.

A limited knowledge of French, and a total ignorance of African dialects, prevented our "hearing" much that was said at mission conferences in Ghana, Nigeria, and the Belgian Congo during recent months. We are thankful to friends who helped us to understand, in part, and to hear the language of Christian missions on this great continent. The grasp of a white Westerner cannot claim to be comprehensive, but this is an effort to share something which I "heard" in Africa.

World Consciousness

One is impressed that the people of Africa have suddenly become world conscious, and are increasingly articulate in asking how to share in the better things of human society. Dwellers in the vast area south of the Sahara Desert have only recently stepped from an isolated tribal culture into the fast-moving traffic of mankind. Sharp contrasts are bewildering and frustrating. Modern Leopoldville, for instance, with evident concentration of wealth, is within short distances of primitive villages with poverty, ignorance, and superstition. Africans have become aware of progress in other parts of the world and are frantically struggling to catch up. One man asked, "What's wrong with us? We haven't so much as put a head on the end of a match!"

It is necessary to remember, however, that as recently as 1856 David Livingstone completed his first great journey from Mozambique to Angola. Stanley traveled from Zanzibar to the mouth of the Congo River just eighty years ago. Rome was not built in a day, nor will Africa be transformed overnight. One hundred twenty million disunited people need the sympathy, understanding, and patience of the rest of the world.

The economic development which is certain to come in Africa must be directed by Christian ideals and prin-

ciples. The enormous power of the Congo River is soon to be harnessed through a project which has been approved by the Belgian Government. The largest hydro-electric plant in the world, INGA, costing \$500,000,000, with a 25,000,000 kilowatt capacity, is destined to transform the economic, industrial, social, and probably the political life of Africa.

A river conveying four times the amount of water as Niagara Falls and capable of producing twenty times the power which is generated at the Hoover Dam will literally electrify the heart of Africa. With the raw products of the great continent and the abundance of cheap labor, the future may witness an international economic factor which will cause grave concern to the status quo now enjoyed in other parts of the world. Africa is emerging from its cover of darkness and may soon be in the center of the spotlight.

The church of Jesus Christ must help the African to fulfill the destiny which God has for him. Pliny wrote, "Something new is always coming out of Africa." The new day for this continent must be under the banner of the cross, and that can only happen if the gospel is adequately proclaimed with conviction and without delay. There is challenge and promise—or peril!—as these underdeveloped people demand a place in the sun.

Baptist Witness

American Baptists are thankful for the consecration and witness of the ninety-seven missionaries now assigned to the Belgian Congo under our Foreign Mission Societies. The Banza Manteke mission dates back to 1879. A roll call of those who have served in the growing work through the years would list saints who have labored well, and in some instances there are gravestones in Africa to mark their devotion even unto death. Now there are eight fields in which we are preaching through churches, evangelists, schools, Bible women, hospitals, clinics, and Christian centers for women.

Conditions under which the work is done today are radically different from those in the days of the pioneer missionaries. The problems are different also, and much more complex. But there are over 50,000 church members today to lend encouragement and about 3,000 nationals in various places of Christian leadership. Over 34,000 pupils are enrolled in the schools. Patients in the hospitals are numbered by the thousands, and bap-

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tisms for a recent year were 5,185. We witnessed a baptismal service at Moanza Dibundi, when 255 were baptized before a large throng of people.

The days ahead will be exciting ones for Africa. Missionaries may have experiences that try their faith and patience, but, thank God, the doors are open to the gospel message. We are grateful for the joint leadership that will give guidance to our work under James L. Sprigg, administrative secretary for Africa, and Chester J. Jump, Jr., mission secretary for the Congo. We hope that additional workers may be found to enter the doors that are open so wide. We join hands with other Christians in responding to the cry of Africa to train her boys and girls to become men and women of Christian stature for leadership tomorrow.

EDWARD B. WILLINGHAM

Problems Needing Prayer

Many of you have written lately to say that you are praying for us regularly, and some have expressed the desire to know what specifically you should be praying about. We know it is difficult to pray in generalities, and so, in order that you may be better acquainted with the needs in Congo, we should like to share some of our burdens with you.

We feel that many people are praying for Congo as it was several generations ago when the Christian message was meeting paganism head on and when missionaries faced great physical hardships. But great changes have taken place, and, though our warfare may not seem so dramatic, it is against much more subtle weapons.

Materialism

At one time the church faced open hostility; today it has become the door to social advancement, higher education, a better standard of living. It is not difficult to imagine the problems which arise out of this situation. "Rice Christians" are eager to get into the church in order to gain certain benefits, and it becomes extremely difficult to ascertain whether a candidate for baptism has had a genuine conversion. Pray for spiritual discernment for those who must decide if a man, woman, or young person is ready to enter the church.

The tremendous impact of "civilization" which has so transformed the Congo within a few generations has regrettably been accompanied by the plague of materialism. The young people who have received the most training in our schools often seem to show the least gratitude and to have the least sense of dedication, although they supposedly have a call from God to

MISSIONS

be a teacher, a pastor, or a nurse. But when the time of crisis comes and a higher salary is available elsewhere, very few prove to be faithful to their calling. There is need for stewardship training, for usually those with the largest incomes give the least for the work of God. Too often the question is "How much can I get?" rather than "What can I give?" Pray that our people may learn to place spiritual values above material ones.

Pray also for the strengthening of our churches. Numerically they have grown and are continuing to increase, but there is need for a deepening of the spiritual life, first of all among our leaders, that they in turn may teach other Christians to follow their Lord more closely.

Nationalism

Another force at work today in Congo, as in so many countries in Africa, is nationalism, which manifests itself religiously in prophetism. It is

unfortunate, but true, that in the minds of too many Africans, Christianity is part of Western culture, and in turning their backs on one they reject the other as well. There are numerous sects of the prophet movement, all of which incorporate in varying degrees Christian doctrines mixed with paganism. In some places the church has lost great numbers to these sects, and many think that the people are attracted because they feel this is their own, whereas Christianity "belongs" to the white man. We want to develop in the Congo strong leaders and a mature church, which will be able to survive whatever trials it may have to endure.

And while we are praying, let us not forget to thank God for what has been accomplished. We are thankful for the many strong leaders we do have, for the pastors who labor faithfully with small reward, for the multitude of Christians in our churches, a harvest which has been reaped in a

period of time which is very short when compared with the history of Christianity in other countries. We are thankful, too, that more and more the Congolese are taking positions of equal responsibility with missionaries and sharing in the making of decisions. We are confident that in answer to your prayers and ours, the Congo church will be made perfect, be established, strengthened, and settled by God's grace.

CLIFFORD C. STABELL

BURMA

Audio-Visual Work

The report for my last full year in Burma, before taking my third furlough, reveals another busy year. Mrs. Crain and I have assisted in many inspiring events in Mandalay, but, of course, we are appointed for full-time work in audio-visual aids with the Burma Christian Council, and this is the bulk of my report.

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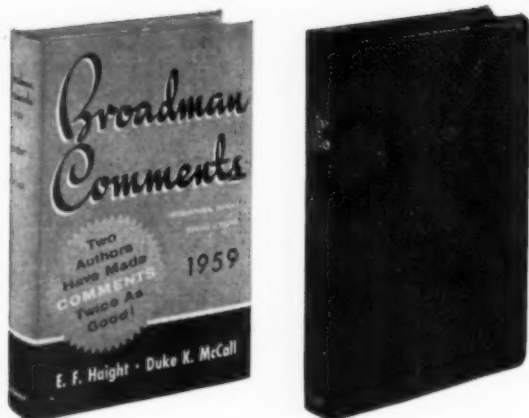
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Two Centers

Christian audio-visual work in Burma is at present carried on through two centers, both under the Burma Christian Council. Headquarters, and the principal center, are at Mandalay. I serve as director of this work. During the five years that the Mandalay center has been in operation, the work has grown very rapidly, serving all of Upper Burma. The Rangoon center has been opened for a six-month trial period and has already demonstrated that there is a great opportunity for this work also in Lower Burma.

Both of these centers are housed in Baptist buildings and staffed largely by Baptist personnel, but they are directly under the Burma Christian Council. Both exist to serve the needs of all the Protestant churches. In practice, of course, there are so many more Baptist churches and Baptist people than any other that a large part of the work benefits the Baptists directly.

The two associate directors of the audio-visual work, Saw Lader and Ernest G. Samson, have adapted themselves well into the program, during the past year. During my furlough in 1958-59, Mr. Lader will become acting director; and Mrs. Samson will go to Japan for a year's training. Thus, we feel that the work is being firmly established under national leadership.

LEONARD A. CRAIN

CUBA

Revolution Disrupts Work

Oriente Province, Cuba, where most of the American Baptist mission work is carried on, was a hot-bed of the revolution. The political unrest caused by frequent incidents between President Batista's Government and the rebel leader Fidel Castro had existed since December, 1956. However, the school and mission work were not seriously impaired until February, 1958.

School Closed

The enrollment at the Colegios Internacionales had reached an all-time high of 430 and presented a mission-

MISSIONS

ary challenge, as some students had never had any contact with evangelical Christianity. Some had become vitally interested, and eight students had attended a class for candidates for baptism. In January, however, the political situation became extremely dangerous—sugar-cane fields were set on fire, bombing became more frequent, and rebel activities were stepped up.

In Santiago, few dared to go out at night, and church services were held during the day. At Cristo, classes were continued through February. At the end of February, a student strike was called by the rebels, in the hope of starting a general strike and the downfall of Batista.

On the night of February 22, our sugar-cane field was burned. Several days later a bomb was placed in the yard of our boys' building and another went off a few days later. This was to frighten our students into joining the strike. Our students soon left, and at the beginning of March classes ceased. The seminary also was forced to close its doors.

Visit to Mission Fields

When the school closed we could do no field work. So Eleanor Dow and I went to visit mission fields in Puerto Rico and Haiti. We left Cuba on March 19. For two weeks we enjoyed fellowship of our Puerto Rican brethren, visiting the churches at Rio Piedras, Santurce, San Juan, Gayey, Caguas, Barranquitas Academy, and rural Guzman Arriba. On Palm Sunday, we went to Colon Brunet's church at Rio Piedras, where 968 attended the Sunday school.

We spent a week in Haiti seeing the seminary, dispensary, school, and churches of Pastors Kelly, Heneise, and Yeghoyan, at Cap Haitien and Limbe. A memorable experience was a visit to the church of Ruben Marc, at Port-au-Prince, where an outstanding missionary program is carried on. I attended the Easter service with two thousand Negro Christians. I hope you have read of the urgent need for shoes for the people in Haiti, for it is a worthy project.

As I was not able to return to Cuba in April, I went to California to study, do deputation work, and wait for the coming of peace, for which we earnestly pray each day.

KATHLEEN W. ROUNDS

SOUTHERN CALIFORNIA

Spanish-American Baptists

Spanish-American churches are good financial risks. The El Salvador Baptist Church, Los Angeles, Calif., is a good example of that fact. When the church agreed to spend \$30,300

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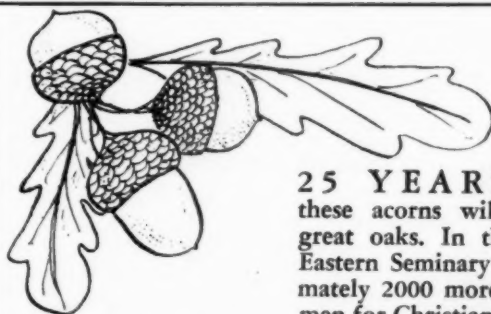
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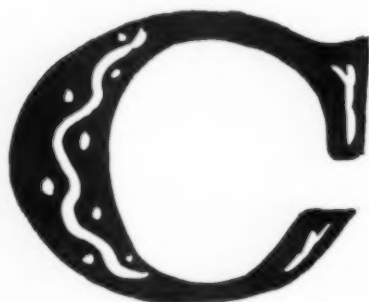
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for a new building and educational unit, it was estimated that it would take twelve years to repay the amount. After making arrangements, the church embarked on a vigorous program to improve the property and to pay the debt. The members responded enthusiastically, and under the guidance of their pastor, Carmelo Santiago, repaid the money in less than five years.

In November, 1957, Alger W. Geary, executive secretary of the Los Angeles Baptist City Mission Society, presided at the burning of the mortgage.

Services in Two Languages

Two churches in Los Angeles conduct services in both Spanish and English. Vahac Mardirosian, pastor of Iglesia Bautista Emmanuel, has conducted services in both languages for some time. The services are held on Sunday morning and are usually different. Sunday school classes are held during the services, so that both groups of worshipers may attend.

At the Iglesia Bautista Unida, the pastor, Xavier Palos, follows no set pattern for conducting English and Spanish services. This church constantly reviews its program in order

to minister to the largest number possible.

Church Rebuilt Three Times

Within a quarter of a century the congregation of Iglesia Bautista in West Los Angeles erected three different church buildings. The first was in Venice, but in several years it seemed to be inadequate for the needs of the church. Many Spanish-speaking residents moved from the community. The congregation then planned and worked toward financing and building a beautiful new church in the center of a Latin American neighborhood in West Los Angeles. The church remained fifteen years in this location. Then the land was appropriated for a freeway. After much praying the congregation decided for the third time to build a new church.

The Los Angeles Baptist City Mission Society came to the assistance of the church and gave guidance in the planning and construction of the new building. The society granted the church a loan to purchase the land and to erect the new building. The congregation of seventy members raised \$10,000 within a year for a down payment.

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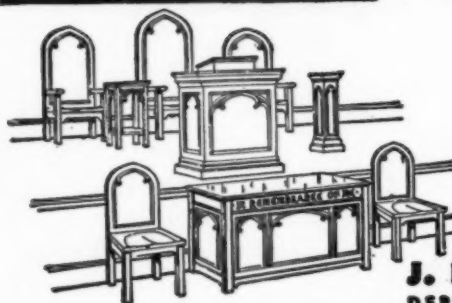
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SOUTH CAROLINA

The Mather School

This last year, its ninety-first, The Mather School, Beaufort, S.C., had an enrollment of ninety-seven girls. During our special week of Christian emphasis seven girls accepted Christ as their personal Savior. Edward Graham, a Negro Baptist pastor, of Miami, Fla., was the leader. His challenging message was the thought that we were "called into the kingdom for such a time as this."

Recalled by Racial Issue

During the week, Dr. Graham was called home twice to appear in court, because he is the treasurer of the Florida Council on Human Relations. This bi-racial organization is made up of Southerners who are trying in a Christian way to find a solution of the problem of racial unrest. White Southerners sometimes forget when they speak of the Southern point of view that millions of Negroes are also Southerners.

Founder's Day

Founder's Day is a highlight in our school year, because many alumnae return. This year more than \$300 was raised toward making a safer outdoor play area for the girls. We now have a ball court, and someday we hope to put a fence around it to keep the

balls from going onto the highway or into the bay.

Mather Day

Five Negro churches held Mather Day programs. These meetings give spiritual uplift, help recruit new students, and give the community an opportunity to express gratitude for the school. The chairman, in announcing the day in his church, said, "Mather serves us 365 days in the year. We should give one day at least in service for Mather."

Mather is an asset to the community, because it supplies Sunday school teachers, choirs, choir members, and accommodations for visiting Negro artists. The school also promotes cultural enterprises, encourages church attendance, and provides a meeting place for groups and committees. Most of all, the Sales House has aided the community. The people have expressed appreciation many times.

The other night I was at the Sales House and met a woman just leaving. She had a large bundle in her arms. Patting the clothes, she said: "See this? I have something in here for every one of my twelve children. If I had gone downtown, I would only have something for one or two, but here for twelve dollars I got something for us all." Many other times I have heard people say, "What would we do without the Sales House?"

ELEANOR ANDERSON



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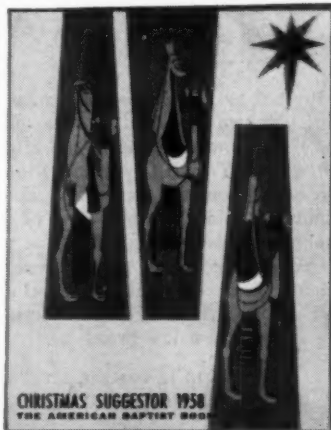
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Died

Howard C. Gibbens, missionary to Burma (1903-1936), at Salem, N.J., July 20, 1958.

Mrs. Francis W. Goddard, missionary to East China (1903-1937), at Valley Stream, Long Island, N.Y., July 16, 1958.

Mrs. Nona G. Finney Rusch, missionary to Burma (1917-1935), at Zion, Ill., June 25, 1958.

Furloughed

Rev. and Mrs. A. J. Eastman, from Burma; Rev. and Mrs. Lewis A. Brown, from Belgian Congo; Rev. and Mrs. Ralph L. George, from Philippines; Esther M. Greenmun, from Belgian Congo; Margot F. Hakes, from Belgian Congo; Rev. and Mrs. Roland G. Metzger, from Belgian Congo; Rev. and Mrs. Murray F. Sharp, from Belgian Congo; Edith C. Thompson, from Japan.

Resigned

Warren L. Green, Oceanlake, Oreg.; Virginia Huber, New York, N.Y.; Nan Krueger, Milwaukee, Wis.; Ruth Makeham, Boston, Mass. (retirement); Robert A. Meyerend, Glenwood Springs, Colo.; Kenneth Lee Rowe, Proctorville, Ohio; Nathan W. Turner, Bellevue, Wash.

Church assumed self-support: Bennett L. Owens, Mountview Baptist Church, Columbus, Ohio.

Midyear Meeting

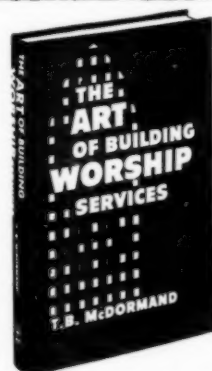
COUNCIL ON MISSIONARY COOPERATION

The midyear meeting of the Council on Missionary Cooperation will be held at the American Baptist Assembly, Green Lake, Wis., Monday, November 10, and Tuesday, November 11, 1958.

Answers to Quiz on page 3

(1) Six hundred new churches. (2) Pastor, Hampden Hills Baptist Church. (3) Twenty thousand outpatient visits in the clinics. (4) That of stimulating, encouraging, and evoking the divine gift that is within man. (5) Twice as many. (6) True. (7) Woodlawn Avenue Baptist Church, Clark Holt, pastor. (8) Dr. Sugiyama, of Japan. (9) 105 per cent. (10) Thousand. (11) If one does not sense an ultimate responsibility to God. (12) Spiritual revolution, movement toward evangelical Christianity. (13) The magazine will now carry liquor advertising. (14) Haiti. (15) Ninety-seven. (16) Danish Baptist General Conference. (17) Five hundred.

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ing the death of his child and the per-
manent injury of his wife, George
learns to accept forgiveness from God
and others, that he may begin rebuild-
ing his life.

425. *Homecoming.* Jeff comes home
to his family after military service, to
find that he has a choice of making
quick money with a job he has been
offered, or returning to college to com-
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covers that the need for one another
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427. *The Better Lot.* The Kendalls
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428. *Ceiling 5000.* When a man
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Club Talk...

By FRANK A. SHARP
Business Manager

THE CIRCULATION of MISSIONS magazine depends very much upon the efforts of club managers and pastors. Without these faithful people working constantly, there would be no other way to maintain our readership. Since this is the case, the members of the staff of MISSIONS are deeply grateful for the personal interest and effort expended in securing renewals and new subscriptions.

October is MISSIONS Magazine Month, and each church is urged to observe it by emphasizing the fact that MISSIONS should be in all our Baptist homes.

Many subscriptions have expired during the summer months and many more will expire in the near future. Club managers should approach each subscriber personally to obtain the renewals. It is true that renewal notices have been mailed to these subscribers, but nothing can replace the personal appeal of the club manager. The renewal notices are intended to supplement the work of the club manager, not to replace it. Every effort should also be made to secure new subscriptions at the club rate of \$2.00 for one year.

October 19 is MISSIONS Magazine Sunday. All renewal and promotional efforts should come to a climax on that day. Posters, a sample subscription envelope, and other helpful materials have been mailed to each pastor and club manager. If a quantity of envelopes is desired, please tell us how many you can use.

MISSIONS Magazine Sunday is also a time to promote the New Every Family Subscription Plan. The month of October affords an excellent time to bring the plan to the attention of the proper board or committee for action. Its adoption could be timed to coincide with the observance of MISSIONS Magazine Sunday, when an announcement could be made to the congregation that the church is sending MISSIONS into the homes of all active families. Offering envelopes, to be used for contributions to help the church pay for the magazines, are available free of charge.

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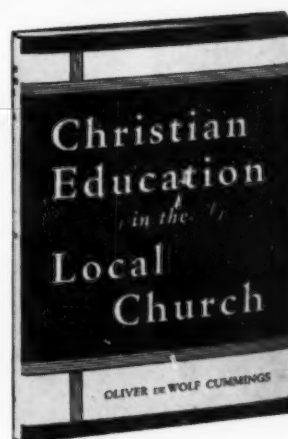
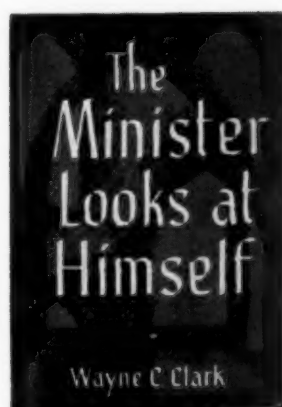
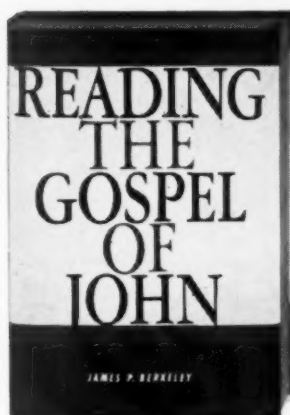
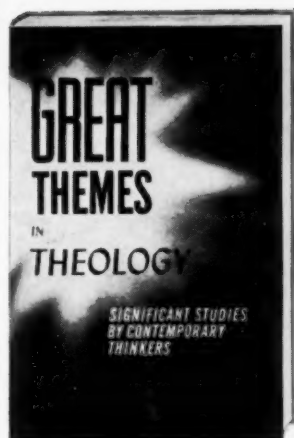
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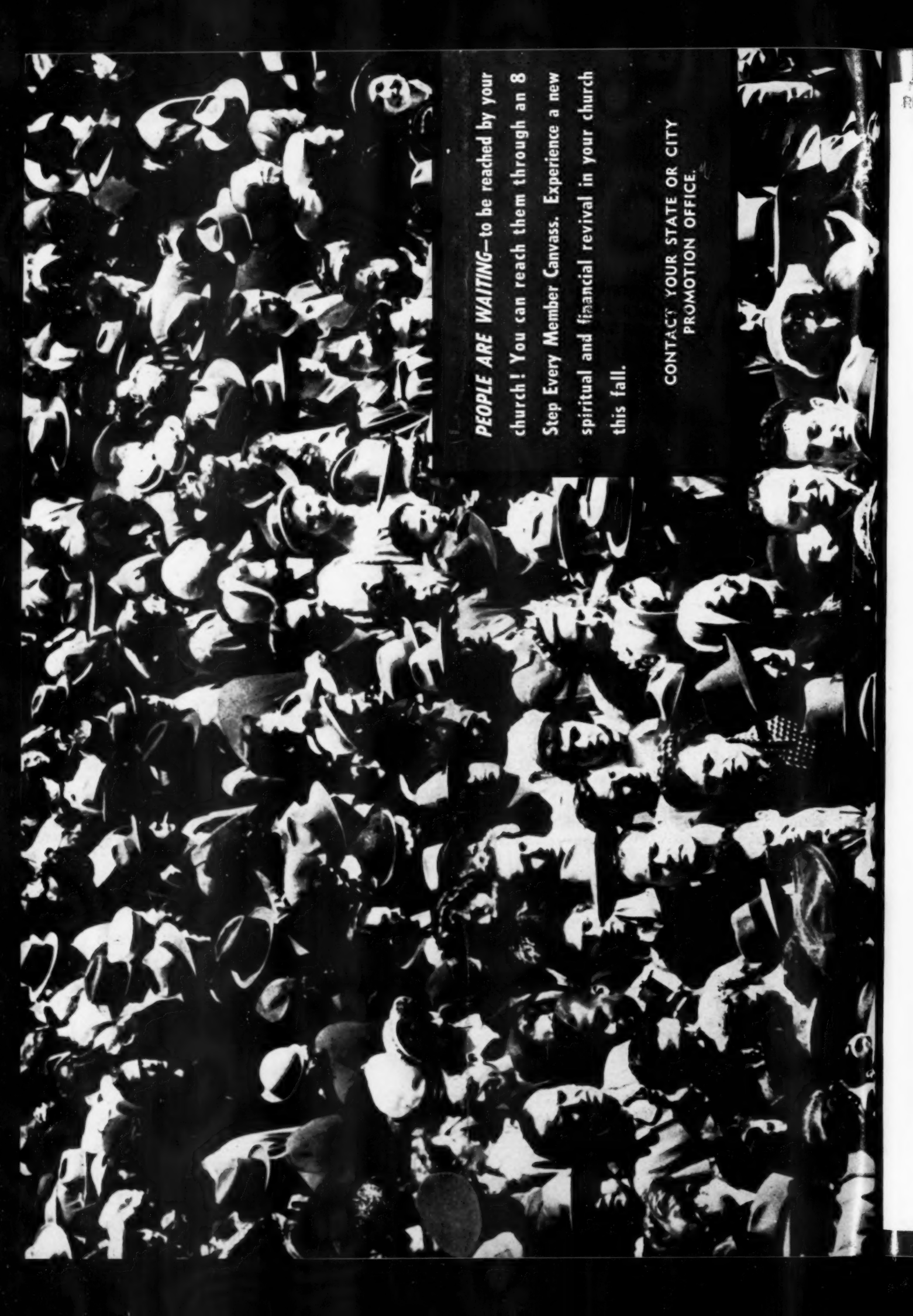
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